



BANGKOK
SIAM

Royal State Railways of Siam.



ប្រការ ទាំងបួន
ចំណា ភ្នំសំបៃ



Copyright by
THE ROYAL STATE RAILWAY DEPARTMENT OF SIAM
BANGKOK.

All rights reserved.

1162



Wat Arun at night.

GUIDE
 TO
BANGKOK
 WITH
NOTES ON SIAM

BY
MAJOR ERIK SEIDENFADEN
 M. B. A. S., M. B. A.

Over 250 Illustrations

BY THE ROYAL STATE RAILWAY DEPARTMENT
FIRST EDITION

1927.



Published by
THE ROYAL STATE RAILWAY DEPARTMENT
OF SIAM.

Decorations and half-tone illustrations
executed by
the Arts and Crafts School
Bangkok

Printed by the Bangkok Times Press Ltd.

FIRST EDITION.

Preface

A certain amount of courage is needed to bring out a guide book, lest the reader may not be satisfied with the information given therein, either because it is too meagre or because changes may have taken place, so that inaccuracies creep in for which the publishers are always liable to criticism. Nevertheless we feel that short and concise information is very much needed for the growing number of tourists who visit the City of Bangkok; hence we have asked Major Erik Seidenfaden, a resident in this country for a long time past and a real lover of Siam and things Siamese, to guide you through the most fascinating City of Palaces and Temples of Oriental splendour in this hitherto little known corner of Asia.

*The Administration of the
Royal State Railways of Siam.*

CONTENTS.

	Page.
HOW TO REACH BANGKOK	1 to 20
From Hongkong	3
From Saigon	8
From Singapore	14
From Penang	16
Passports	19
Customs	19
Clothing	19
What to do on arriving	20
ACCOMMODATION	21 to 32
MEANS OF CONVEYANCE	33 to 36
Rates for conveyances	36
CURRENCY, WEIGHTS AND MEASURES	37 to 38
BANKS, CONSULATES, HOSPITALS, POST AND TELEGRAPH OFFICES ETC.	39 to 45
Banks	39
Legations and Consulates	39
Hospitals	40
Doctors	40
Post and Telegraph Offices	41
Postal Intelligence	43
SUGGESTED PROGRAMS FOR TOURISTS	46 to 53
SIAMESE THEATRES	54 to 65
List of Theatres	62
Chinese Theatres	65
HISTORY OF BANGKOK	66 to 67

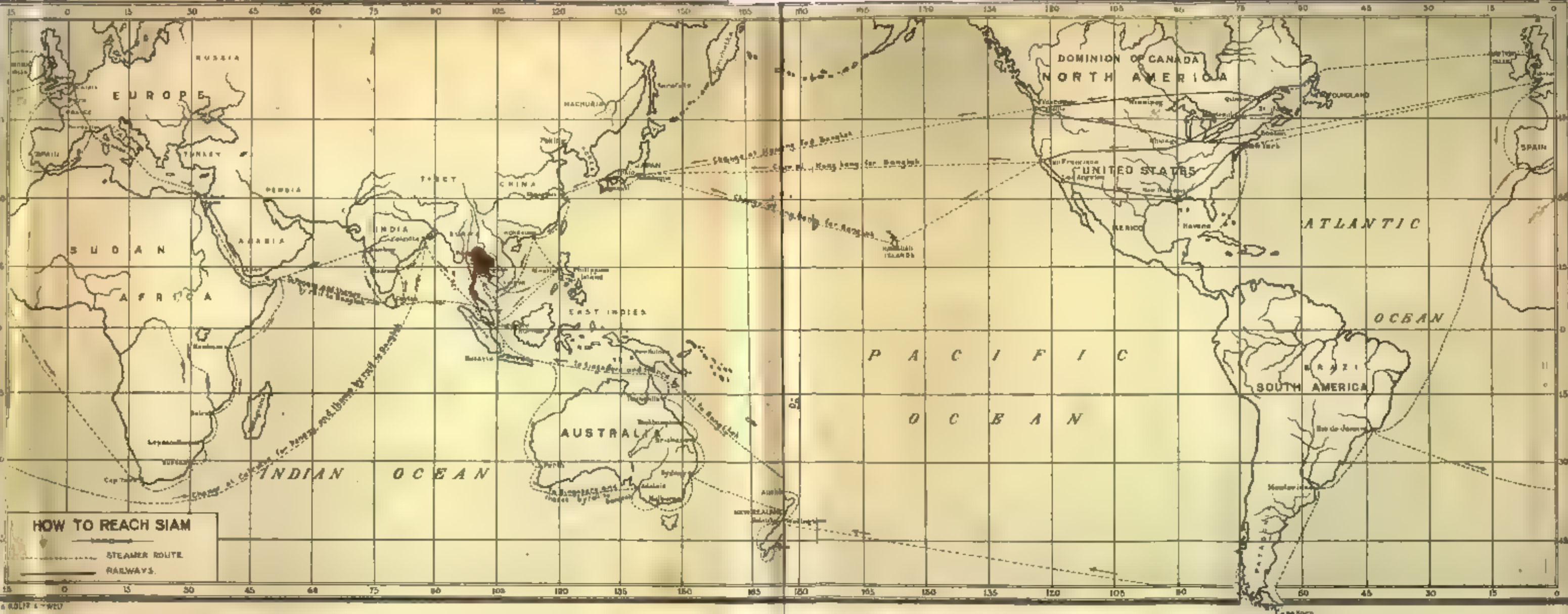
GENERAL DESCRIPTION OF BANGKOK	...	68 to 90
Area I Within the City Wall	... ..	69
Area II Between the City Moat and Klong Padung	...	71
Area III Surrounded by Klong Padung, the River, Klong Sathorn and Klong Hualampong	... ..	77
Area IV South of Klong Malanak and North of Klong Hualampong	... ..	81
Area V Phya Thai District	... ..	83
Area VI The Dusit Quarter and Samsen District...	...	85
The West Bank	... ..	87
The Southern Suburb	... ..	88
Bangkok in Future	... ..	89
SIAMESE ARCHITECTURE	... ..	91 to 104
SIAMESE FESTIVALS AND CEREMONIES	... ..	105 to 129
ON BUYING SOUVENIRS	... ..	130 to 132
SIGHT SEEING	... ..	133 to 284
The Grand Palace	... ..	133
The Temple of the Emerald Buddha	... ..	145
Wat Rajaprathit		
<i>The Temple of Royal Creation</i>	(... ..)	165
Wat Po		
<i>The most extensive temple of Bangkok</i>	... ..	167
The Royal Plaza	... ..	187
Wang Na	... ..	188
National Library	... ..	189
National Museum	... ..	190
War Memorial and Nang Dhurani Fountain	... ..	210
Wat Mulathad		
<i>The Temple of the Great Relic Shrine</i>	... ..	211
Lok Mung	... ..	216

Wat Sudat				
<i>The Temple of the Hours of India</i> ...	...	...	...	217
The Swing ...	...	...	...	224
Wat Jamsongkram				
<i>The Temple of Victory</i> ...	...	...	...	225
Wat Bovornivesr ...	...	...	...	226
Wat Rajabopite ...	...	...	...	249
Wat Lich ...	...	...	...	233
The Arts and Crafts School ...	...	...	...	235
Wat Saket and The Golden Mount ...	...	...	...	237
Wat Rajamolda ...	...	...	...	247
Rajulaanuen Avenue ...	...	...	...	249
The Throne Hall ...	...	...	...	251
Wat Benchamabopitr				
<i>The Marble Temple</i> ...	...	...	...	261
Wat Aum				
<i>The Temple of Dawn</i> ...	...	...	...	271
Wat Kalaya ...	...	...	...	279
Wat Pijaiyut ...	...	...	...	281
Economic Museum ...	...	...	...	283
NOTES ON SIAM ...	...	...	...	285 to 317

INDEX

FOR THE LEADING BUSINESS
FIRMS IN BANGKOK
SEE ADVERTISEMENTS

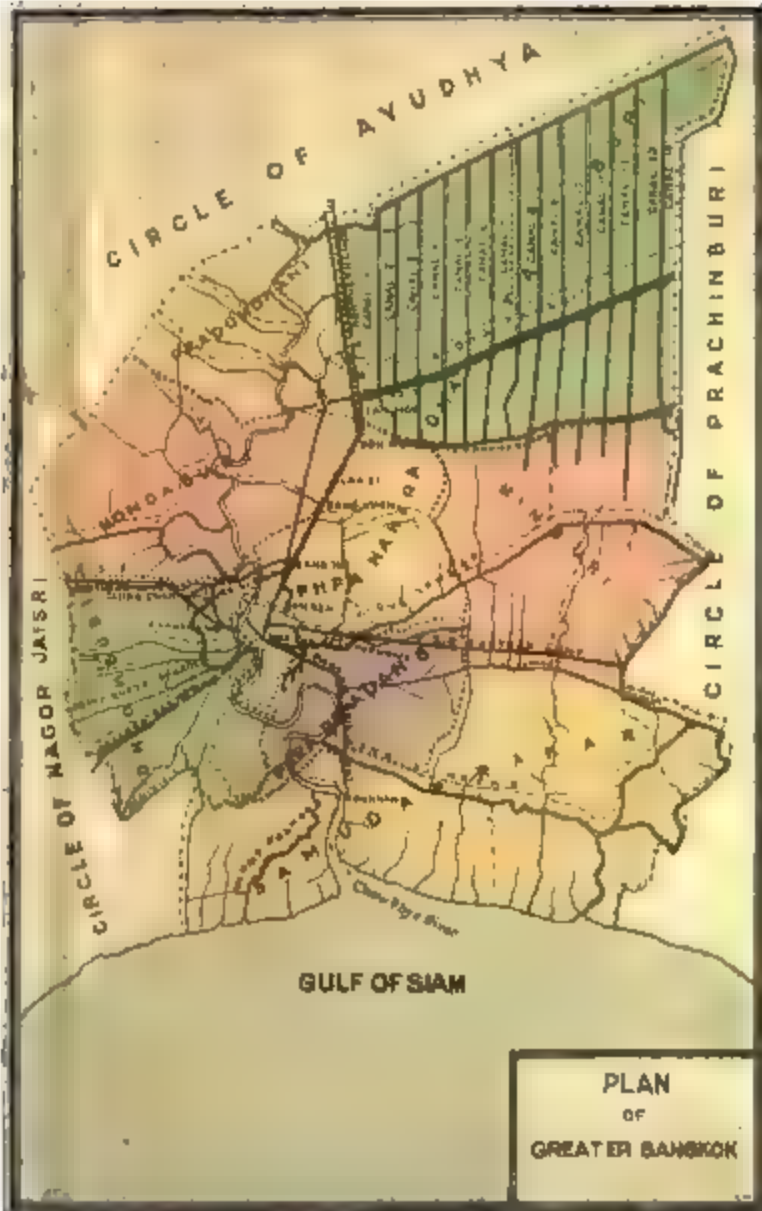




HOW TO REACH SIAM

— STEAMSHIP ROUTE

— RAILWAYS





NO other city in South-Eastern Asia compares with Bangkok in the gripping and growing interest which leaves a permanent and fragrant impression on the mind of the visitor. It is difficult to set down in words, which are hard and unyielding things, precisely whence comes the elusive fascination of Bangkok. With a wealth of imposing temples, beautiful palaces and

other characteristic buildings and monuments, Bangkok offers a vista of fascinating views. In the immediate outskirts of the city are found excellent motoring roads, lined with trees whose overhanging branches intertwine and effectually screen the passenger from the rays of the sun. These long straight, shady avenues, which have an appearance almost eluistral, leave an unforgettable impression on the visitor. In no other city, again, is it possible so often to turn from the throng of a city street and to find oneself, miraculously it would seem, in a little residential quarter of half a dozen bungalows, each sitting cool and sequestered in a large compound that is tree-covered, green and refreshing. It is as though a short walk of

"How to reach Bangkok" is prepared by the Information Bureau, Royal State Railway Department of Siam.

two hundred and fifty yards had taken one into the country, miles removed from the din and dust, the fret and fever of the city. But Bangkok has more than material charms to offer. Behind and above the more substantial attractions is a strong, though inexplicable, sense of happiness in the air that instantly and agreeably communicates itself to the visitor. Even the most bitter misanthrope cannot but feel that in the very atmosphere of Bangkok, woven into all the stir and briskness of its daily life, is an impelling and pleasurable sense of more than mere contentment — of rare serenity and happiness everywhere.

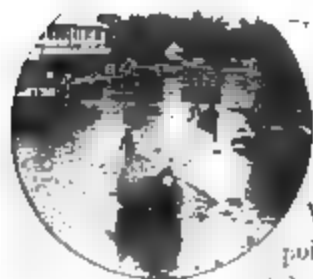
More and more, then, do visitors go abroad and warmly counsel a visit to Bangkok, though unable to find words adequate for the full expression of their deep and vivid memories. Perhaps that very inadequacy is the best of proof that Bangkok holds much worth seeing, since it defies easy description. The intending



The first sight that greets a visitor on an inbound steamer is the Wat Paknam.



The Grand Palace from
the river.



A typical
Bangkok canal.

visitor, who hears of Bangkok for perhaps the first time, very properly asks where it is and how it is to be reached.

Whatever may have been the starting point of his tour the visitor comes immediately to Bangkok from Hongkong, Saigon, Singapore or Penang. Bangkok is reached from Hongkong and Saigon by steamer, from Singapore by steamer and train and from Penang by train only.

FROM HONGKONG.

The following steamship companies maintain regular passenger services between Hongkong and Bangkok. Most of the steamers used in these services are commodious and comfortable beyond the ordinary found on short trips. The direct journey between Hongkong and Bangkok requires seven days, and eight days are required to reach Bangkok via

Wm. Pijaleat
taken from a
launch.



Swatow or Hoihow; twelve days via Hoihow and Singapore, thirteen days via Swatow and Singapore.

I. The Indo-China Steam Navigation Co., Ltd.

Four direct sailings per month leaving Hongkong on Mondays.

Booking office in Hongkong: Jardine Matheson & Co., Ltd.

Booking office in Bangkok: The Anglo-Siam Corp. Ltd.

Fare: 1st class one way direct \$ 120.00 (Hongkong).

One way via Swatow \$ 130.00 (Hongkong).

Round trip via Swatow \$ 210.00 (Hongkong).

II. The Osaka Shosen Kaisha.

One direct sailing per month from Hongkong.



Petchaburi rice-field passed by the Penang-Bangkok Express.

▲ Klong Scene.

Booking office in Hongkong: Osaka Shosen Kaisha.

Booking office in Bangkok: The Anglo-Siam Corp. Ltd.

Fare: 1st class one way \$114.00.

III. The China Navigation Co., Ltd.

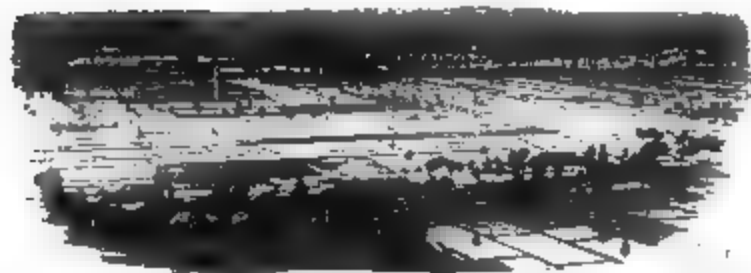
Four sailings per month via Swatow leaving Hongkong on Sundays.

Two sailings per month via Hoihow leaving Hongkong alternate Saturdays.

Two sailings per month via Hoihow and Singapore leaving Hongkong alternate Wednesdays.



The Bangkok Terminus taken from the air.



Rice-field south of Bangkok passed by the Penang-Bangkok Express.

Booking office in Hongkong: Messrs. Butterfield and Swire, Connaught Road.

Booking office in Bangkok: Messrs. Burnes Co., Ltd.

Fare: 1st Class one way via Swatow or Hoilow	... \$ 130.00 (Hongkong)
Round trip via Swatow or Hoilow	... \$ 210.00 (Hongkong)
2nd Class one way via Swatow	... \$ 50.00 (Hongkong)
2nd Class round trip via Swatow	... \$ 80.00 (Hongkong)

Second Class passengers are mostly Chinese.

IV. East Asiatic Co., Ltd.

Irregular sailings, about once a month.

Booking office in Hongkong: Mathern & Co., Ltd.

Booking office in Bangkok: East Asiatic Co., Ltd.



Farm life seen from the train.



A glimpse of a rice field.



Along the railway line.

Fare: 1st Class one way
 Hongkong - Bangkok
 \$100.00 (Hongkong)
 Dollars, 1st Class
 round trip \$175.00
 (Hongkong) Dollars.



Fishing in South Siam.

FROM HONGKONG via SAIGON, PNOMPENH, ANGKOR and RÉAM to BANGKOK.

The inauguration of the Bangkok-Réam Service by the Siam Steam Navigation Co. renders it possible for tourists to travel from Hongkong via Saigon, Pnompenh, Angkor and Réam to Bangkok.

Between Hongkong and Saigon, there is regular steamship service and the traveller will have no trouble to select a suitable one. From Saigon there are good motor car roads to Pnompenh and Angkor. Starting out from Saigon by motor car in the morning at about 7 o'clock, and with a fair speed, Pnompenh, the Capital of Cambodia is reached at about 15 o'clock. The King's palace and the museum are well worth visiting.

Accommodation overnight in Pnompenh can always be obtained.

From Pnompenh to Angkor, the travellers are advised to start at about 5 o'clock in the morning. In such case they will arrive at Angkor between noon and 13 o'clock, in time for lunch at the Sala Hotel. If one is not in a hurry, it is advisable to stop off at Kampong Thom, half way between Pnompenh and Angkor for lunch and reach Angkor late in the afternoon.

The steamer to Bangkok leaves Réam on Monday at 13 p.m. therefore the travellers will have to start from Angkor on Sunday, motor back to Pnompenh, spend a night there and the next morning motor from Pnompenh to Réam.

The journey from Réam to Bangkok is very interesting as the ship calls at almost every important port on the east coast of Siam. Arriving Bangkok on Thursday morning.

Many travellers have found this route the most interesting of all.



Chulalongkorn Bridge
crossed by the Penang-Bangkok Train.

First class compartment on the
Penang-Bangkok Express

FROM SAIGON.

Travellers can choose either the direct route from Saigon by sea, or by land via Angkor Wat and thence by steamer from Réam to Bangkok.

The following steamship companies maintain regular passenger service between Saigon and Bangkok.

I. The Societe des Affreteurs Indo-Chinoise.

Two sailings a month leaving Saigon alternate Fridays.

Two sailings a month leaving Bangkok alternate Thursday.

Booking office in Saigon 40-42 Rue Le Febvre.

Booking office in Bangkok: Messrs. Les Successeurs de E. C. Monod & Cie.



Fare: 1st Class ... one way ... Tcs. 104.50

round trip ... " 199.00

2nd Class ... one way ... " 70.00

round trip ... " 152.00



Interior of a dining car
Penang-Bangkok Express

International Express at
Petchaburi.

FROM SAIGON TO BANGKOK.

II. The Siam Steam Navigation Co. (Réam-Bangkok).

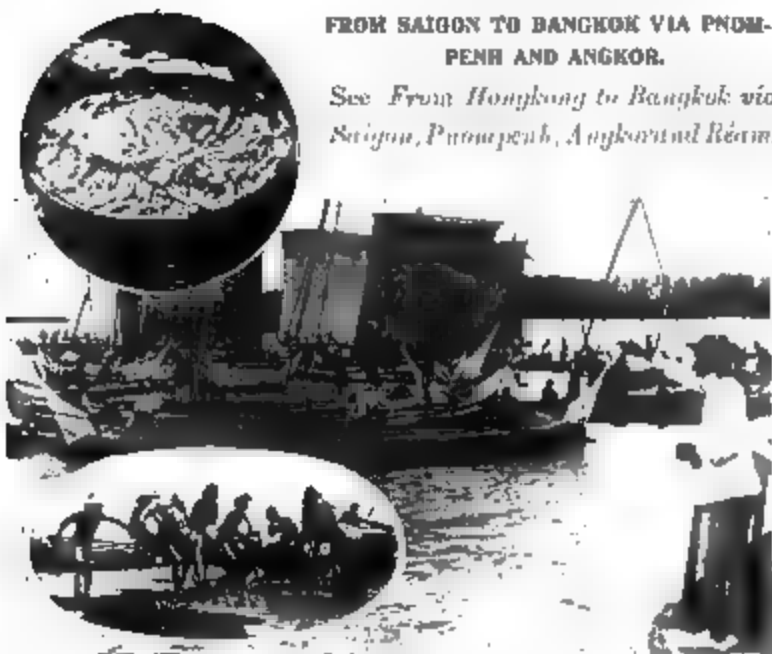
Four sailings a month leaving Réam on Mondays at 15 o'clock. Booking office in Saigon: Société Commerciale Française de l'Indo-Chine.

Booking office in Bangkok: Messrs. The East Asiatic Co. Ltd.

Fare: Bangkok-Réam 1st Class one way	Tes. 45.00
round trip	.. 60.00
2nd Class one way	.. 30.00
round trip	.. 45.00

FROM SAIGON TO BANGKOK VIA PHUM-
PENH AND ANGKOR.

See *From Hongkong to Bangkok via Saigon, Pnumpenh, Angkor and Réam.*



Fishing in South Siam.

FROM SINGAPORE.

Travellers from Australia, Java, Sumatra, Borneo and the Philippine Islands often pass through Singapore on their way to Siam.

The Federated Malay State Railways and the Royal State Railways of Siam run express trains between Singapore and Bangkok via Kuala Lumpur and Prai. There are two express trains leaving Singapore daily for Penang, one in the morning and one late in the afternoon. Condensed time tables for these trains and various details are given below.

To Bangkok.

Dep. Singapore (Tank Road)	7.20	o'clock daily
Arr. Kuala Lumpur	18.51	.. ..
Dep. Kuala Lumpur	20.00	.. ..
Dep. Ipoh	1.23	.. ..
Arr. Prai (Penang)	6.07	.. ..



Canoe used in South Siam.

Malay women in Pattani.

To Bangkok.—(contd.)

Dep. Ipoh	9.30	o'clock	Fridays	and	6.00	o'clock	Monday
Arr. Alor Star	12.11	"	"	"	11.10	"	"
Dep. Alor Star	12.20	"	"	"	11.16	"	"
Arr. Padang Besar	13.53	"	"	"	13.16	"	"
Dep. Padang Besar	14.20	"	"	"	13.20	"	"
Arr. Bangkok	19.00	"	Satur.	"	19.00	"	Tuesdays

From Bangkok.

Dep. Bangkok	7.00	o'clock	Wednesdays	and	Saturdays
Arr. Padang Besar	11.34	"	Thursdays	and	Mondays
Dep. Padang Besar	12.05	"	"	"	"
Arr. Alor Star	13.40	"	"	"	"
Dep. Alor Star	13.48	"	"	"	"
Arr. Ipoh	16.22	"	"	"	"
Dep. Ipoh	20.02	"	Daily		
Arr. Ipoh	0.50	"	"		
Arr. Kuala Lumpur	6.23	"	"		



Sunset in Singapore.

From Bangkok.—(contd.)

Dep. Kuala Lumpur	7.35 o'clock Daily.
Arr. Singapore (Tank Road)	13.35 o'clock Daily.

Passengers by Sunday trains from Bangkok and Monday trains from Prai (Penang) change trains at Padang Besar.

Fare. Singapore-Bangkok 1st. class	Tes. 58.99 or \$ 78.20
2nd. „	Tes. 53.98 „ \$ 42.57
3rd. „	Tes. 35.85 „ \$ 24.52

Travellers will find the journey between Singapore and Bangkok quite comfortable as the Federated Malay States Railways and the Royal State Railways of Siam pay the utmost attention to their sleeping and restaurant car services. The scenery along the line will give the traveller a good impression ■



Sunset in Singora

British Malaya and Siam. The privilege of breaking journey at various interesting points makes it more advantageous to travel by rail. Kuala Lumpur and Ipoh are two interesting cities in British Malaya worth visiting. Hua Hin-on-sea in the Siamese territory is one of the best seaside resorts east of Suez, possessing one of the finest golf courses in the Orient. All these places have excellent accommodation. Messrs. Thomas Cook & Son Ltd. and Messrs. American Express Co. Inc. in Singapore are agents for both railways. They can arrange tickets and reservations in sleeping cars and hotels in a most efficient manner.

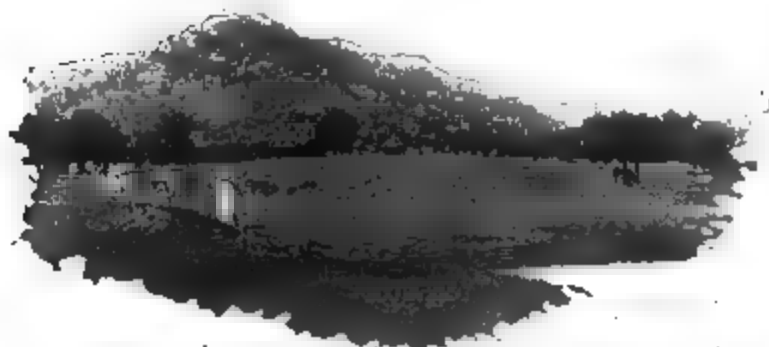
There are also three steamship companies, operating passenger services between Singapore and Bangkok. The journey by sea requires about four days to complete or in other words about two days longer than by rail. The details of steamer service between Singapore and Bangkok are given below :

1. The Straits Steamship Co., Ltd.

Four regular sailings a month leaving Singapore on Sundays.



Hua Hin-on-Sea, the famous health resort of Siam.



Golf Course at Hea Hin.

Weekly sailings leaving Singapore on Sundays.

Booking office in Singapore: Collyer Quay

Booking office in Bangkok: Borneo Co., Ltd.

Fare: 1st. Class ... one way ... \$ 70.00

round trip ... \$ 120.00

2nd Class ... one way ... \$ 40.00

round trip ... \$ 75.00

II. The Siam Steam Navigation Co., Ltd.

Five direct sailings a month leaving Singapore irregularly.

Four sailings a month via coast ports leaving Singapore every Wednesday at 15 o'clock

Booking Office in Singapore: Straits Steamship Co. Ltd.

Booking Office in Bangkok: The East Asiatic Co. Ltd.

Fare: Direct from Singapore to Bangkok,

1st Class (one way) \$ 70.00

(round trip) \$ 120.00

2nd Class (one way) \$ 40.00

(round trip) \$ 70.00

From Singapore via coast ports.

1st Class (one way) Tes. 110.00

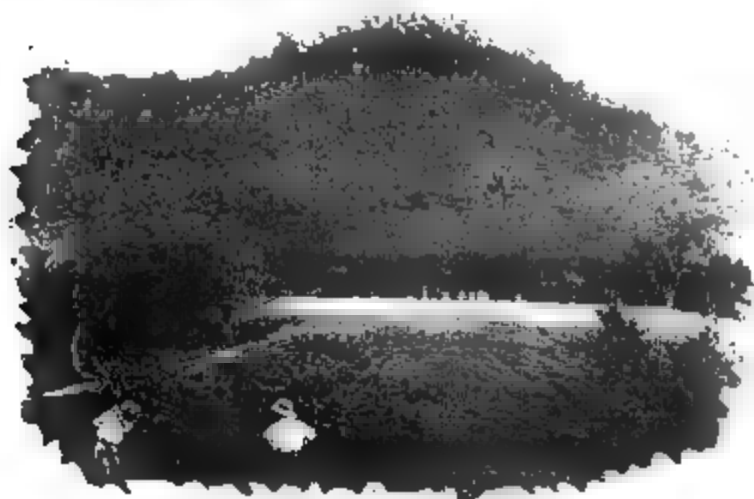
(round trip) Tes. 200.00

2nd Class (one way) Tes. 65.00

(round trip) Tes. 115.00

FROM PENANG.

Penang is the gateway for travellers from Europe, India, Burma and Sumatra. It is the nearest seaport to Bangkok. The Royal State Railways of Siam operate two trains a week between Penang and Bangkok leaving Prai on Monday and Friday. The following is the condensed schedule and various details of the Penang-Bangkok service.



Golf Course at Hua Hin.

To Bangkok.

Dep. Penang	8.50 o'clock	Fridays and	7.15 o'clock	Mondays.
Arr. Prai	9.16 o'clock	.. ..	7.41 o'clock	..
Dep. Prai	9.36 o'clock	.. ..	8.00 o'clock	..
Arr. Padang Besar	13.55 o'clock	.. ..	13.18 o'clock	..
Dep. Padang Besar	14.20 o'clock	.. ..	14.20 o'clock	..
Arr. Bangkok	19.00 o'clock	Friday ..	11.00 o'clock	Tuesday.

From Bangkok.

Dep. Bangkok	7.00 o'clock	Wednesdays and	Sundays.
Arr. Padang Besar	11.34 o'clock	Thursdays and	Mondays.
Dep. Padang Besar	12.05 o'clock	Thursdays and	Mondays.
Arr. Prai	16.22 o'clock	Thursdays and	Mondays.
Dep. Prai	16.47 o'clock	Thursdays and	Mondays.
Arr. Penang	17.36 o'clock	Thursdays and	Mondays.

Passengers by Sunday Trains from Bangkok and Monday trains from Prai (Penang) change at Padang Besar.

Fares: 1st. class Tes. 59.68 or £ 47.14

2nd. class Tes. 34.82 or £ 27.51

3rd. class Tes. 23.18 or £ 18.31

Travellers will find every comfort and convenience on the express trains between Penang and Bangkok. First class sleeping cars used in this service are arranged in compartments. Each compartment contains two berths arranged somewhat like the Pullman compartment car used in the United States. There are, in each compartment, electric fans, electric lights, wash stand with running water and a good supply of towels and soap.

The Royal State Railways of Siam take much pride in their restaurant car service. Experienced cooks are employed to render wholesome and excellent cuisine. The late Lord Northcliffe remarked in the Daily Mail: "My principal recollections of the Siamese State Railways are of wonderful smoothness of running, of beautiful scenery, and of one of the most powerful and comfortable train journeys I can remember". The scenery along the line is most interesting and the travellers will be impressed with the beauty of the tropical nature of the country. The privilege of breaking journey is granted so that tourists may stop off at interesting places en route. Hua Hin-on-sea, the famous seaside resort of Siam, with its excellent golf course, is most popular with travellers especially with those who are longing for a round of golf. The Hua Hin Hotel carries in stock all golf requisites and loans are often made to visiting golfers. Swimming, shooting, fishing are among the popular sports at Hua Hin.



Off for a ride. Hua Hin on Sea.



Sunrise
Hua Hin.

PASSPORT.

A Traveller who does not possess a passport to Siam is advised to call on the Siamese Consul stationed in almost every important port. No difficulty will be experienced in going through the formality required.

Hand luggage and passport belonging to traveller by rail from Penang or Singapore is examined at Padang Besar, the frontier station, while heavy luggage is examined at the Bangkok Terminus.

Passenger arriving by steamer should have luggage examined on board. Passenger who possesses fire-arms or any kind of ammunition should obtain temporary permit from the Customs officer at Padang Besar or on board the steamer at Paknam before entering the territory of the Kingdom.

CLOTHING.

Clothing to be used in Bangkok should be as light as possible. Generally speaking, Bangkok is cooler than Singa-



Tennis Courts at Hua Hin on Sea.

poze, Penang or Colombo. Therefore clothing used in any of these cities will be found quite satisfactory for Bangkok wear. The light summer clothing used in England and the United States with an addition of a sun hat will answer the requirements.

ON ARRIVING BANGKOK.

Traveller is advised to look for hotel representatives. They meet every inbound express train or steamer. Nevertheless, it is advisable to book hotel accommodation in advance either by wire direct to the hotel manager or by arrangement through the tourist agencies, Messrs. Thomas Cook & Son Ltd. ■ Messrs. the American Express Co. Inc.



IN the matter of accommodation, until recently there were only four hotels in Bangkok which could be recommended with safety. Thanks, however, to the generosity of His Majesty the late King, a hotel making a peculiar call to tourists has now been provided. Ever-mindful of the needs of his country and ever-generous in meeting those needs he placed at the disposal of

the Railway Administration one of the finest of the many Royal Palaces in Bangkok, and that has rapidly been adapted for use as a hotel. The result is that Bangkok in the matter of accommodation is now an easy leader in the Far East. No other hotel in Asia can compare with it in location, breadth of prospect, extent of grounds and freedom from noise. In addition, the rooms have a royal elegance and even magnificence that the tourist will not find elsewhere, the cuisine is unrivalled and the attention to guests reminiscent of what, in private families, is extended to honoured visitors. We offer some notes on the hotels which can safely be recommended, commencing,

"Accommodation" is prepared by the Information Bureau, Royal State Railway Dept. of Siam.

of course, with Bangkok's newest and finest hotel:—



PHYA THAI PALACE (taken from the air
(taken by the Siamese Aeronautical Service).)

PHYA THAI PALACE, Rajavithi Road.

This is far and away the finest hotel in the Far East, from whatever point it is viewed. It was recently a Royal Palace and a palace it still remains in all essentials; some slight alterations have had to be made to adapt it to use as a hotel. Special attention must be made of its suites *de luxe*—one of these, the Royal Suite—which are the equal

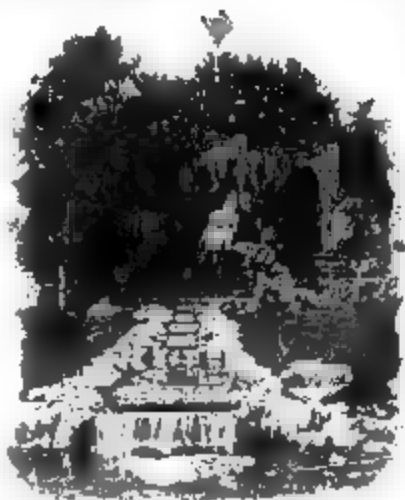
of the finest suites to be found in the leading hotels in Europe and America. The other bedrooms are numerous and are graded to meet the requirements of all classes of tourists, but all have a comfort and an elegance foreign to most hotels. There are half a dozen sequestered bungalows for those who wish to be apart. In a word, the Phya Thai Palace is able to provide every necessity and every luxury that are met by the finest hotels in Europe and America.



Roman Garden, Phya Thai Palace.

The hotel is set in the midst of an open plain, which is relieved by trees, green, intensively cultivated and restful to the eye. It is open to breezes from any quarter and is free from the din and the dust of the city. It is within easy reach of show places of Bangkok, which the visitor has cause to visit, and of the shopping centres.

The gardens which surround the hotel have been laid out with such exquisite art that new beauties are constantly being discovered however long the visitor may remain.



Miniature Waterfalls, Phya Thai Palace.



Bedroom de Luxe. Phya Thai Palace.

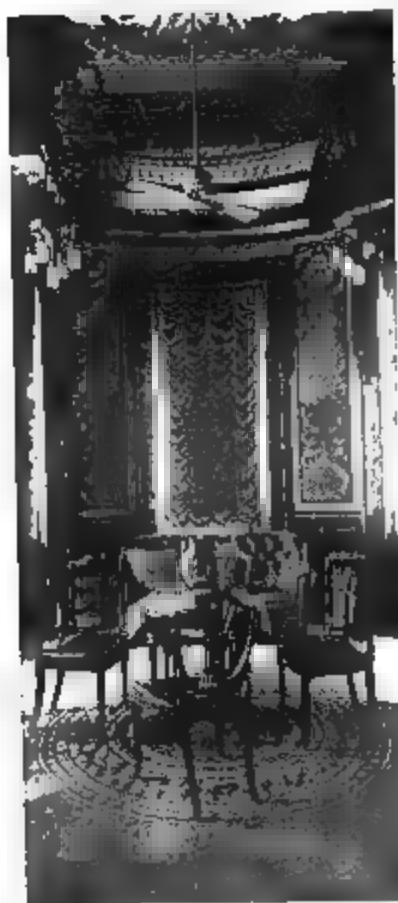
The hotel has a special dance pavilion, tennis courts, and a theatre. Motor cars and buses are provided for the use of guests at reasonable rates. Servants of the hotel meet all trains and steamers, arrange for the transport of luggage, and place motor cars at the disposal of tourists. Guides, whether for sight-seeing in the city or for tours up-country, are provided by the hotel and for those who prefer to be without guide and to discover the charms of the city and country for themselves tours may be arranged by the hotel management and helpful suggestions made.

The cuisine is unrivalled and is the equal of that to be found in any hotel in any part of the world. The service is most favourably commented upon as being particularly smooth and the attention paid visitors—the desire to meet every wish, however unexpected it may be—is one of the most pleasing features of the hotel.

It is the high aim of the management to ensure that the Phya Thai Palace shall rival in many respects and outvie in others the best known hotels in other parts of the world. Judging by the standard already set it will speedily realize that aim and will rank with those famous hotels abroad the names of which are known to every tourist.



Siamese Classical Dance on a gala night
Phya Thai Palace.



Waiting room, Phya Thai Palace.

Tariff:—

Single Rooms without bath	
Tes. 12.00	per day.
Single Rooms with bath	
Tes. 24.00 25.00 31.00	..
Double Rooms without bath	
Tes. 22.00 24.00 25.00	..
Double Rooms with bath	
Tes. 30.00 32.00 37.00	..
Suite de Luxe No. 1,	
Including Bedroom, Hall,	
Sitting room, Writing room	
and Bathroom but ex-	
cluding Food Tes. 120.00	..
Suite de Luxe No. 2,	
Including Bedroom,	
Bathroom and Sit-	
ting rooms, but Food	
excluded Tes. 100.00	..
Suite de Luxe No. 3,	
Including Bedroom,	
Bathroom and a	
large Verandah, but	
excluding Food Tes. 80.00	..

**Charges for Motor car,
Bus and Lorry Hire.**

Saloon and Touring Cars.	
First hour	Tes. 3.00
Each succeeding hour or part thereof	Tes. 2.00
For every hour of detention when not returning	Tes. 1.00

To or from station on arrival and departure (including	
use of rickshaws and Lorry for Luggage	.. .. Tes. 2.00
Per Day	.. .. Tes. 16.00
From Hotel to Town (Bus)	.. .. 0.50 mts.
Both outward and return trips	.. .. Tes. 1.00



Reception room, Phya Thai Palace.

Looby, First Hour Tea, 3.00
 .. Each hour Tea, 2.60

Board and Lodging
 per servant (Asiatic)
 per day Tea, 1.60

Charges for Meals and Accommodation for Children.

A. Charges per day
 for accommoda-
 tion and food
 for a child up
 to 3 years age Tea, 2.00

B. For children be-
 tween the ages of
 3 years and 10
 years, the scale
 of charges to be
 half of those
 stated in the
 Table.

C. For children over
 10 years of age,
 the same as adults.

Charges for Meals to Guests in Residence.

Morning Tea .. Five
 Breakfast .. Tea, 2.00
 Dinner .. Tea, 2.50
 Afternoon Tea .. Tea, 0.50
 Dinner .. Tea, 3.50

Telegraphic Address:

PHYATHAI BANGKOK

**Agents:— Thomas Cook & Son Ltd.
 American Express Co., Inc.**

Reservations can be sent either direct to the hotel or through the agents.



HOTEL ROYAL: Sehorn Road.

Under its new proprietorship, the Royal Hotel has recently been extensively enlarged and improved.

Being especially adapted to the requirements of a tropical country, it is nevertheless modern in every detail, with up to date installations, water laid on, electric light and fans in all rooms, all of which are well furnished.

Its buildings are large and clean, surrounded with a beautiful view, free from dust and noise. It is near to most of the Legations and Consulates.

It is centrally situated in the best residential quarter in a healthy district possessing a large beautiful garden.

The business quarter and the post and telegraph offices are not far off, three minutes by motor-car and six minutes by rickisha. The Hotel has its own motor-cars, always ready for the guests and has garages and stables available for tourists if required. Guides are at the disposal of tourists, and for those without local letters of introduction, tours can be arranged, and suggestions and plans submitted, upon application to the European Manager.

The Hotel's porters and motor-cars meet all trains and steamers, and arrange for the transport and clearance of luggage.

The Hotel, a limited company, is owned and frequented by local residents and is well-known for its excellent cuisine. The hotel employs an experienced chef. The newly built dining



Oriental Hotel.

hall is large, airy and stylish.

The management is European and guests can be assured of the very best attention and comfort.

Tariff

Per person per day ..	Tes.	10.00—14.00
(board and lodging)		
Meals for non-residents		
Breakfast ..	Tes.	1.50
Luncheon ..	Tes.	2.50
Dinner ..	Tes.	3.00
Motor car ..	Tes.	3.00
		per hour



Fountain
Phya Thai Palace.

ORIENTAL HOTEL: Oriental Avenue

This hotel is situated on the river front, in the business district of Bangkok and can be reached direct by launch from steamers. It is the oldest hotel in Bangkok and has long since established and still maintains a reputation as a firm favourite with visitors.

The hotel is lighted all through with electric light. Special sample rooms are provided for commercial travellers. Every room in the hotel has a bath room attached.

The hotel maintains a steam launch at the disposal of the visitors and many of the guests find it very convenient to employ the hotel's launch as a mean of conveyance for sight seeing along the river.

Rooms can be reserved in advance by wire or through Messrs. Thomas Cook & Son Ltd.

The hotel's porter meets all inbound trains and steamers.

Tariff

Per person per day			
Single room	..	..	Tes. 11.00
Double room	..	..	Tes. 13.00
Meals for non-residents			
Breakfast	..	..	Tes. 2.00
Luncheon	..	..	Tes. 2.50
Dinner	..	..	Tes. 3.00
Motor cars	..	..	Tes. 4—5 per hour

CAFÉ GAY'S: Suriwongse Road near New Road.

This hotel differs from others in respect that it consists of a series of bungalows, each within its own compound with one large bungalow set aside as dining room etc.

The Café Gay is wellknown for its excellent cuisine.

The hotel and the café are under French management.



Central Building, Phya Thai Palace.

Tariff.

Per person per day (board and lodging)	.. ..	Tes. 8.00 & 9.00
Meals for non-residents		
Breakfast	.. ..	Tes. 1.50
Luncheon	.. ..	Tes. 2.00
Dinner	.. ..	Tes. 2.50
Motor cars	.. ..	Tes. 2.00 per hour

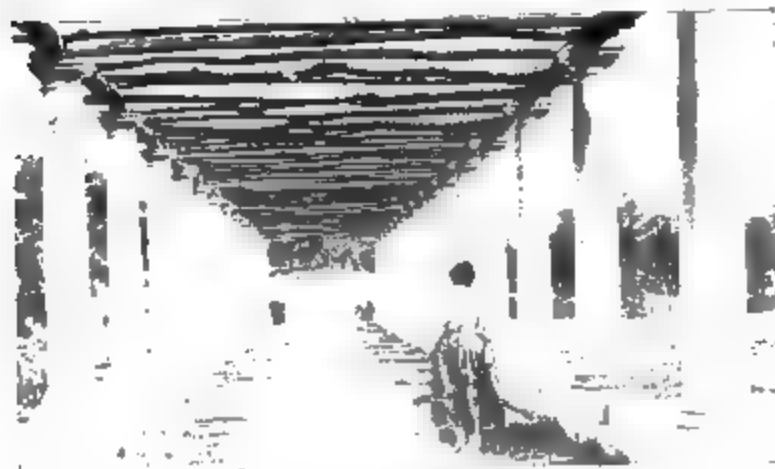
HOTEL ROMANI: Rama VI Road.

This hotel is under Siamese management and is situated within easy reach of both the residential and business districts of Bangkok.

The hotel specialises in Siamese cuisine.

Tariff.

Lodging per person per day	.. ..	Tes. 3.00
Meals		
Served a la carte		
Motor cars	.. ..	Tes. 2.50 per hour



The columns. Phya Thai Palace.

EUROPE HOTEL.—New Road.

The Europe Hotel is situated in business section of Bangkok. ■ is under European management offering accommodation and service at the following tariff.

Tariff.

Per person per day (Board and Lodging)

Single room	..	..	Tes.	7.00
Double rooms	..	..	Tes.	6.00

Meals.

Breakfast	..	..	Tes.	1.25
Luncheon	..	..	Tes.	1.75
Dinner	..	..	Tes.	2.50
Tea	..	..	Tes.	0.50

Motor Cars	Tes.	3.00 per hour
------------	----	----	------	---------------



The Naga Fountain, Phya Thai Palace.



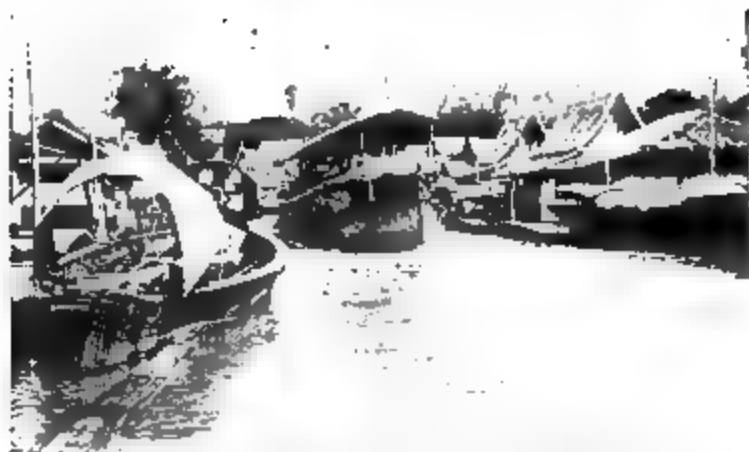
MEANS of conveyance in Bangkok there are in plenty. The city has an efficient electric tramway service which was established at a time when many European cities were still content with horse-drawn trams. The lines stretch far out and reach almost to the extreme boundaries of the city. There are two tramway companies whose respective cars are distinguishable by their different colours.

Those of the Siamel yellow while way Co., Ltd. are painted red.

Electricity Co., Ltd are paint- those of the Siamese Tram-



Ordinary Sampan to be seen over everywhere.



A passenger motor launch in a Klong.

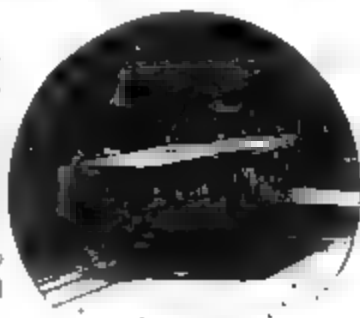


Rickshaws sometimes come in handy.

The two companies are under joint management, their lines have the same gauge and the two services fit into each other very finely. By using the tramways only the visitor can cheaply and easily reach nearly every place of interest in Bangkok, besides which trips by the tram are full of fascination for the visitor who wishes to learn something of the peoples of Bangkok. We say "peoples" because the trams are always found packed with passengers belonging to a variety of races, nations and creeds, all of whom find shelter within Siam's hospitable shore. There will be found sitting together yellow robed Siamese monks, long bearded Arabs, sarong clad Malays, voluble Chinese who would appear to keep no secrets from the outside world and yet keep many, dark-skinned Tamils, Burmese, Mon, the panung-elul Thai and members of a host of other races. These for the newcomer, form a picture of unending interest.

For longer trips than are possible by the tram, such as to the Throne Hall and Wat Benchamabopit, motor cars or horse carriages are necessary. Either a horse carriage or a motor car can be ordered through the hotel in which the visitor is staying. The charge for motor cars per hour varies according to their size and it is well to ascertain the rate before starting. All hackney carriages are provided with a set of rules and rates as fixed by law. These are printed both in Siamese and English and can be consulted by the visitor who is in any doubt as to the rates.

Should the visitor find himself in a difficulty of any kind he is advised not to approach the policeman on point duty. These men do not speak English, but the petty officers do, for the most part, and it is seldom difficult to find one. They will be found courteous and obliging to a degree.



Bangkok Trams.

For shorter trips inside the city rickshaws will be found most convenient and are to be secured everywhere. The visitor



Sampan.

who wishes to cross to the west bank of the river in order to visit Wat Arun, Wat Kalaya or Wat Pijaiyat or to enjoy a boat ride along the river can secure a motor or steam launch at a reasonable rate. The hotel manager will be able to make the necessary arrangement. An ordinary sampan is sometimes very handy.

Rates for Conveyances.

Motor car	..	..	Tes. 3.00 first hour. Tes. 2.50 each successive hour
Horse carriage	..	..	Single horse Tes. 2.00 for two hours Double horse .. 3.00
Taxis	..	..	10 satangs per zone.
Ricki-sha	..	..	about 25 satangs per 10 mins. run.
Sampan	..	..	paying from 3 to 10 satangs for crossing the river.
Launch	..	..	Tes. 3.00 first hour. Tes. 3.00 each successive hour. (Steam or motor launches can be obtained at this rate by applying to the Railway Information Bureau).

Currency + Weights and Measures



The Standard currency in Siam is gold, its units being the Tical or Baht, the par value of which has been fixed by the Government at 12 Bahts to the pound sterling. Subsidiary coins are in decimal units and the coins in use are:

One-satang piece.....	bronze
Five-satang piece.....	nickel
Ten-satang piece.....	nickel
Twenty-five-satang piece.....	silver (one salung)
Fifty-satang piece.....	silver (two salungs)
Tical (100 satangs).....	silver (one baht)

Gold coins are not issued for circulation.

Currency notes are issued in one, five, ten, twenty, one hundred, and one thousand tical units.

Weights and Measures.

By a law promulgated towards the end of B. E. 2466 the metric system was introduced but the old forms of weights and measures are still in vogue.

Measure of Weights.

Siamese units.	Metric equivalents.	English equivalents.
1 bath (weight of one-tical place)	15 grammes	.51 ounces
4 bath... equals... 1 tamlung	60 grammes	2.12 ounces
20 tamlungs 1 Chang	1.2 kgs.	2.65 lbs.
60 changs 1 Hap or picul	60. kgs.	132.5 lbs.

Linear Measures.

Siamese units.	Metric equivalents.	English equivalents.
1 niu	2.06 cm.	.85 inch
12 nius equals 1 keup	25 cm.	10 ins.
2 keups .. 1 sok	50 cm.	1 ft. 9 ins.
4 soks .. 1 wai	2 m.	2 yards 2.5 in.
20 wais equals 1 sen	40 m.	43 yds. 9" 2.5"
100 sens .. 1 yode	16 kms.	9 miles 1657 yds. 2 ft. 2.75 ins.

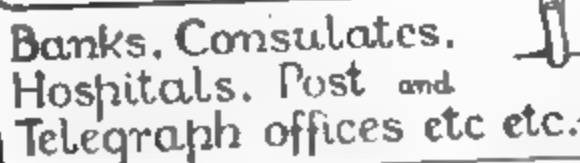
For distances calculate with 25 sens equal to one kilometre.

Square (land) Measures.

Siamese units.	Metric equivalents.	English equivalents.
1 sq. wai	4 sq. m.	4.8 sq. yrd.
100 sq. wais equals 1 ngan	400 sq. m.	478.4 sq. yrd.
4 ngans .. 1 rai	1600 sq. m.	1913.6 sq. yrd.

Cubic Measures.

Siamese units.	Metric equivalents.	English equivalents.
1 Thuan	1.00 litres	.22 imp. gallon
20 Thuanas equals 1 Thang	20 litres	4.54 imp. gallons
25 Thuanas .. 1 sat	25 litres	5.58 imp. gallons
80 sat-s .. 1 kwian	2000 litres	45.4 imp. gallons



**Banks, Consulates,
Hospitals, Post and
Telegraph offices etc etc.**

(For the leading firms in Bangkok, see advertisements).

Banks.

Hongkong and Shanghai Banking Corporation.	-	<i>Hongkong Bank Lane.</i> E9 (22).
Chartered Bank of India Australia and China	-	<i>Chartered Bank Lane.</i> E10 (71).
Banque de l'Indo-Chine	-	<i>Oriental Arc.</i> E10 (72).
Siam Commercial Bank Ltd.	-	<i>Yothu Road, D9 (73).</i>
Mercantile Bank of India	-	<i>Bush Lane.</i> E9
Bank of Canton Ltd.	-	<i>173 Sawarud Road.</i> D7 (75).

Legations and Consulates.

The British Legation and Consulate General	-	<i>Rama I Road.</i> H7 (76).
French Legation and Consulate General	-	<i>Custom House Lane.</i> E10 (43).
American Legation	-	<i>Sathorn Road near Convent Road.</i> G10 (30).

Index number after address indicates where that place may be located on the Plan.

American Consulate	-	-	<i>Chartered Bank Lane on the upper floor of Eastern Commercial Building, E10 (77).</i>
Japanese Legation and Consulate General	-	-	<i>Surinongse Road, F9 (35).</i>
Italian Legation and Consulate	-	-	<i>Windmill Road, F10 (38).</i>
Belgian Legation and Consulate	-	-	<i>Wireless Road, H8 (79).</i>
Danish Legation and Consulate General also in charge of Spanish Consulate	-	-	<i>Sathorn Road, G10 (39).</i>
Norwegian Consulate	-	-	<i>c/o E. C. Monod & Co. Bush Lane, E9 (37).</i>
Netherlands Legation	-	-	<i>Surinongse Road, F9 (36).</i>
Swedish Consulate	-	-	<i>Chakrapeth Road, Siam Electricity Co's., Bld. C8 (18).</i>
Portuguese Consulate	-	-	<i>Bush Lane, E9 (34).</i>
German Legation	-	-	<i>Surisak Road, E10 (80).</i>

Hospitals.

Chulalongkorn Memorial Hospital	-	-	<i>Saladeng, G9.</i>
Nursing Home	-	-	<i>Convent Road, G10.</i>
St. Louis Hospital	-	-	<i>Sathorn Road, F10.</i>
Central Hospital	-	-	<i>Luang Road, D7 (65).</i>
(Under the Local Sanitary Dept.)			
Vajira Hospital	-	-	<i>Samsen Road, D3 (81).</i>
Soavabha Memorial Institute	-	-	<i>Saladeng, G9.</i>
(Pasteur Institute)			

Siriraj Hospital	-	-	West Bank near Bangkok Noi Railway Station. A6.
Bangrak Hospital	-	-	Silom Road near New Road, E10 (82).
Si-Phya Nursing Home	-	-	391 Si-Phya Road. E9 (83)

Doctors.

For medical practitioners consult the "Bangkok Directory" to be found in every hotel.

Post and Telegraph Offices.

There are eleven post and telegraph offices in Bangkok. Their locations and the hours during which they are opened for the transaction of postal business are as follows:

Post Office No. 1

In the Post Office Lane off Chakrapetch Road
opposite the Siam Electricity Co., Wat Lieh C'8 (20) 8 to 12 o'clock.

Post Office No. 2

Custom House Lane E10 (41) 8 to 12 o'clock.
Telegrams are accepted at this office at all hours.

Post Office No. 3

Ban Mai C13 (90) 8 to 12 o'clock.

Post Office No. 4

Naphralan Road B6 (81) 8 to 12 o'clock.
Near to the river opposite the Grand Palace.

Post Office No. 5

Rong Muan Road at the Railway Station E8 temporary closed.

Post Office No. 6	
<i>Pratu Mai CS (91)</i>	8 to 12 o'clock.
Post Office No. 7	
<i>Sinsen Road near Rajawithi Road DS (89)</i>	8 to 12 o'clock.
Post Office No. 8	
<i>Jaicraj Road D8 (85)</i>	8 to 12 o'clock.
Post Office No. 9	
<i>Silom Road, near Salaeng G9 (86)</i>	8 to 12 o'clock.
Post Office No. 10	
<i>Karnkade Road near Hua Lampong E8 (87)</i>	8 to 12 o'clock.
Post Office No. 11	
<i>Rajawithi Road in the compound of Phya Thai Palace G5 (88)</i>	8 to 12 o'clock.

Inland money orders are accepted at Post Offices No. 1, 2, 4, 8, 10 and 11. Money orders for foreign countries only at Post Offices 1, 2, 10 and 11. The office hours for money order transactions are: Post Office 1 from 8 to 11 o'clock and from 11.30 to 13.30 o'clock, Post Office 8 from 10 to 16 o'clock the other offices 10 to 15 o'clock.

On *Sundays* and some of the Government holidays the counters are open only from 8 to 9 o'clock.

In the event of a *European mail* arriving at Bangkok after the ordinary business hours, the Post Office No. 2 (Custom House Lane) is opened for delivery of correspondence as soon as possible after the mails have been sorted and is kept open for one hour, up to 22 o'clock.

Correspondence marked "*By Express*" will be delivered as soon as they arrive at the Post Office. The fee is 30 satanga.

RATES OF POSTAGE ON LETTER-MAIL.

	Local	Inland	Foreign
	Satang	Satang	Satang
Letters, inland and local, for every.....20 gr.	6	10	..
.. foreign, for the first.....20 gr.	..	..	15
.. for every additional 20 gr.	..	..	10
Post cards, single.....	2	3	10
.. with reply.....	..	..	20
Printed Matter, for every.....50 gr.	2	2	3
Commercial Papers for every.....50 gr.	2	2	3
Minimum.....	5	10	15
Patterns and Samples of Merchandise for every.....50 gr.	2	2	3
Minimum.....	5	5	5
Registered Newspaper for the first.....100 gr.	2	2	..
.. for every additional.....50 gr.	2	2	..
"Blank Literature" packets for every.....500 gr.	..	..	3
Mixed Packets.....50 gr.	2	2	3
If the packet contains commercial papers the minimum rate is.....	5	10	15
If the packet contains samples the minimum rate is.....	5	5	6
Registration Fee.....	15	15	15
Fee for Acknowledgement of Receipt or Advice of Payment.....	15	15	15
Late Fee.....	15	15	15
Express Delivery.....	30	30	30
Reply Coupons.....	..	..	20
Investigation Fee for ordinary letters, etc.....	20	20	30

Parcel Post Service.

The rates of postage on parcels are as follows:

Local. 10 satangs per 500 grammes of weight.

Inland. 20 satangs per 500 grammes of weight except to or from Mohongorn and Muead 40 satangs per 500 grammes. Prepayment of postage is compulsory.

Maximum weight: 5 kg.

Foreign.

Size and Weight. The dimensions of the parcel must not exceed 60 centimetres in width, 60 cms. in depth, and 1 meter in length. The limit of weight is 5 kilogrammes for home countries and 10 kg. for others.

Money Orders.

Inland: the commission on inland money orders is 15 satangs per money order with an addition of 1 satang for every 2 Baht (or Fraction) of the amount.

Foreign: on money orders to Belgium, China, Denmark, France, Germany, Indo-China and all other French Colonies and Establishments in foreign countries, Iceland, Italy and Italian Colonies, Japan and Japanese Colonies, Netherland East Indies, Norway, Spain and Switzerland same as for inland money orders.

To all other countries 20 satangs per 15 ticks with a minimum charge of 25 satanga.

Telegrams.

The following is the tariff per word of 15 characters or 5 figures in plain language, and 10 characters or 5 figures in code language. In a mixed telegram, i.e. composed of words in plain language and words in code language, the words are counted at the rate of one word for each indivisible series of 10 characters which they contain.

I. Inland.

10 satangs for the first 10 words and 5 satangs for each additional word. Urgent telegrams double rate. Receipt included in 100 cases.

II. Foreign.

(Where various routes are available only the cheapest is mentioned.)

Australia, via Saigon	..	..	Fee.	2.05
Ceylon, via Moulinez	..	..	..	0.80
China-Hongkong, via Penang	..	..	..	1.05
Shanghai, via Penang	..	..	..	1.80
Dutch East Indies, via Penang	..	..	..	0.85
East Coast of Sumatra	..	..	..	0.55
Europe (except France), via Moulinez	..	..	..	1.90
France	..	..	..	1.95
F. M. S. and Straits Settlements, overland	..	..	..	0.15
India, via Moulinez	..	..	..	0.45
Indo-China	..	..	..	0.50
Japan, via Penang	..	..	..	1.90
New Zealand, via Saigon	..	..	..	2.20
U. S. of America, via Moulinez-Suez-				
New York	..	..	..	2.45
Chicago	..	..	..	2.00
San Francisco	..	..	..	2.75

Deferred Rate Telegrams may be sent to almost all foreign countries except Malaya, Indo-China, Burma and India at half the ordinary rate. They must be in plain language only (Siamese, English, French or that of the receiving country), and must contain no figure, abbreviation nor non-intelligible word.



Chaungmyathazi Temple, Aungmye

The biggest Statue of its kind in the world.



(Plan of Bangkok should be consulted. Location of any place may be ascertained by the index number after place-name).



ALMOST the first question that the newly arrived visitor asks concerns the sights best worth seeing and inevitably he is advised to visit the more important temples, palaces and monuments. Of temples there are over three hundred in Bangkok and it is impossible for the visitor to do more than to visit a few of them. In later sections he will find helpful and informative notes concerning twenty-five palaces, temples, monuments and institutions which ought to be visited by tourists who wish to carry away a reasonably complete impression of Bangkok. Fairly to see all these places, however, demands about a fortnight of the tourist's time, and as many visitors will be unable to remain in Bangkok for that length of time it has been thought better to offer here a programme for a week's sight-seeing in Bangkok and the neighbourhood. The visitor who has two weeks to spare will, at the end of the first week, be sufficiently acquainted with the city to find his way about during the second week.



Hôt Wat Sutat.

Wat Rajabopit.

The Grand Palace from outside.
Wat Arun.

A gift pavilion in the Grand Palace.

FIRST DAY.

Forenoon Visit the Grand Palace 117 (permission is necessary and may be obtained through the Railway Information Bureau).

The Temple of the Emerald Buddha (Wat Phra Keo) is in the precincts of the Grand Palace and may be visited after the Palace proper. (Permission must be obtained beforehand).

Drive from the Grand Palace along Rajadamnoen Avenue, passing the Royal Plaza, War Memorial, 116 (121) Sang Dhawal Fountain, Wat Rajasuda 114 (114) and the Golden Mount 116 (27) to the Throne Hall.

Visit the Throne Hall (Permission must be obtained).

Afternoon Visit Wat Benchamabopitr. 115 (55).

Drive in the Dusit Park.

Vajiravudh College.

Drive through Bangkok residential districts.

SECOND DAY.

Forenoon Visit Pu Khao Thong (the Golden Mount). 116 (27).

Wat Saket. 116.

Wat Sula. 117 (13).

Bai Phra. 116 (14).

Afternoon Visit Wat Pho. 117.

Wat Rajaprudith. 117 (8).

Wat Rajabopitr. 117 (17).

THIRD DAY.

Forenoon Visit the National Library. 116 (11).

Wat Mahachul. 116 (2).

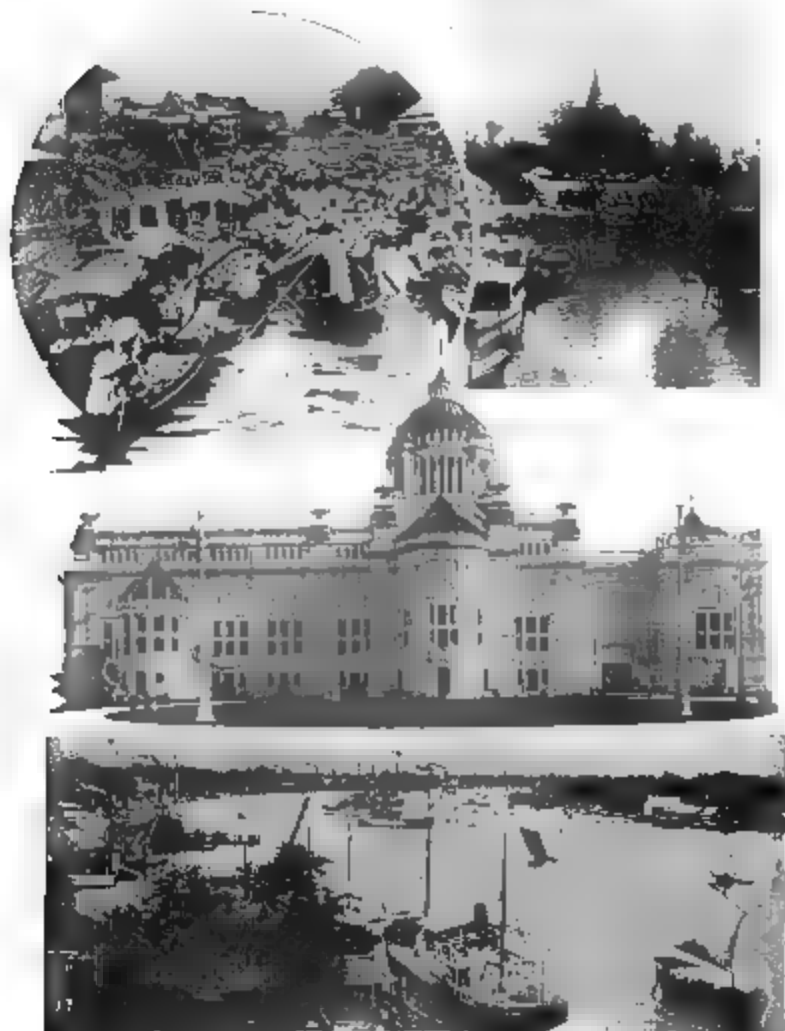
The Museum. 116 (31).

Afternoon Wat Borojivisev (Buddha Statues inside the temple). 116 (6).

Wat Jamsongkrom. 116.

Wat Lieb. 116 (8).

The Arts and Crafts School. 117 (24).



▲ floating market. Golden Mount. The Throne Hall.
Bird's eye view of Chao Phya River.

FOURTH DAY.

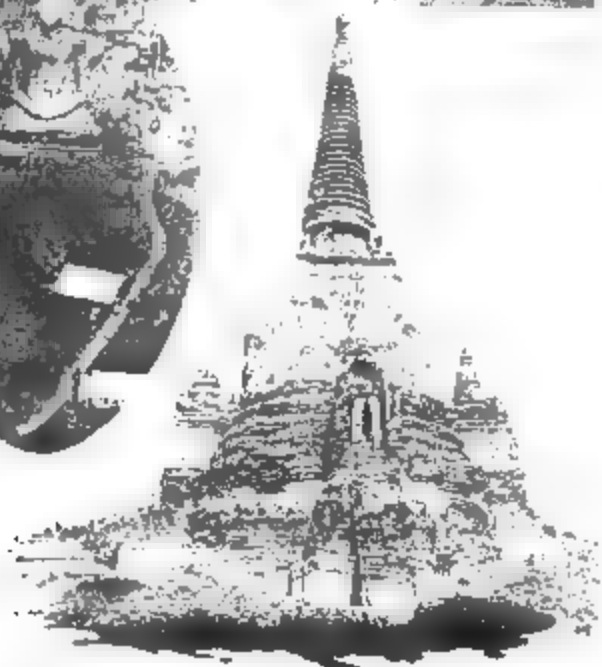
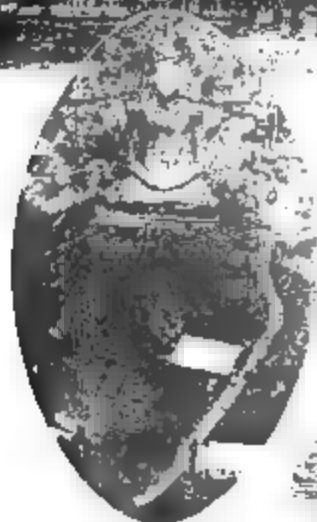
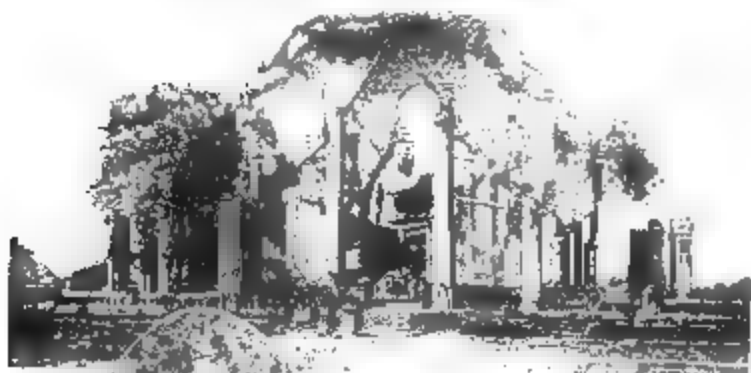
- Forenoon** Launch to Wat Kalaya. B.8.
Launch to Wat Arun. B7.
Launch along the lower part of the river i. e. around Bangkoklets district.
- Afternoon** Bampeng (China Town of Bangkok). C7, D9.

FIFTH DAY.

- Forenoon** By launch along the "klongs" of Bangkok. See the floating market and the river life.
(This trip should be made in the early morning before seven o'clock if possible. The visitor will be much impressed with the presence of Buddhist monks collecting alms and with the crowds which gather at the floating market in the early morning.)
- Later in the forenoon** Visit the shopping districts and curio shops.
(See Chapter IV.)
- Afternoon** Wat Deb-ichitr. E7.
The University. F7, G4.

SIXTH DAY (To Ayudhya).

- Forenoon** Leave Bangkok by the morning train at seven o'clock.
Arrive Ayudhya at 9.05 A. M.
Ayudhya is one of the most interesting of the older cities in Siam. The town itself is built on a number of islands in the Menam and there are more than a hundred ruined temples within the urban area. The principal one is the ruin of Wat Phra Sri-satthaj. The Museum and the Elephant Kraal are also worth seeing.
(For details see Guide to Ayudhya published by the Royal State Railway Dept. of Siam and to be obtained at the Railway Information Bureau.)
- Afternoon** Leave Ayudhya about twelve o'clock by steam launch stopping at Bang Pa In to visit His Majesty's summer Palace (permission to view the palace must be obtained beforehand).
- Note.** Steam launch should be arranged for before leaving Bangkok. The Railway Information Bureau can make arrangements for the trip in the most efficient manner.



Big bronze Buddha in Ayudhya.

Statue of Buddha near Lopburi.

Ruins of Wat Phra Sriambek, Ayudhya.

SEVENTH DAY.

Forenoon Take a ride, in the early morning, in the crowded section of the city. Bangkok in the early morning is very picturesque.

See His Majesty's elephants near to the Ministry of Justice (Wang Na). 199.

Afternoon Shopping.

Visitors who have more time on hand than a week for which we have briefly sketched out a programme are advised to visit such places as Nakon Patom, Lopburi and Petchaburi. Escorted tours to those places are often arranged by the Railway Information Bureau. Literature can be obtained at the Bureau free of charge. For those who intend to stay in Siam for a considerable length of time, we recommend a trip to Chiengmai. This trip will give a complete idea of Siam as a whole.

If variety is wanted, and a day's shooting longed for to make a break in sight-seeing, the visitor should go to Sala Ya (Km. 10) on the Southern Line or Klang Rangsit on the Northern Line. These are two of Bangkok's best snipe shooting grounds and are famous for bags obtained by individual guns. Records of fifty and sixty brace are common and a good shot will always do well in the season.

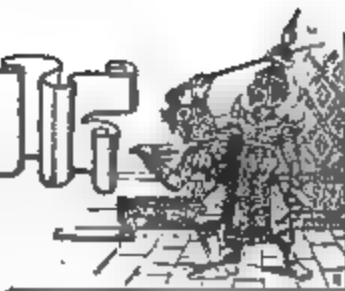
A morning or afternoon's golf may be longed for and the visitor is advised to become a visiting member of the Royal Bangkok Sports Club. The courteous Secretary will inform him of the necessary formalities to be observed. They are very simple indeed.



Siamese Classical
Dance on a gala
night

Roman Garden, Chya Thai Palace.

The Siamese Theatre



For list of theatres see page 63



THE Siamese love song

and
is one
ancient
ed ins-
the nat-

and music,

the drama
of the most
and cherished
titions of
ion. Though
es in the
called

there are several Siamese theatrical forms of play. The ancient forms of play Khon (masked pantomime), Raban (dance in character) and Lakhon (opera ballet) are now seldom seen. The present day taste, at least of the inhabitants of the capital, tends more towards modern play acting; the pieces played are partly translations from European dramas and partly plays written by Siamese authors, the "mise en scène" being quite European. Notwithstanding the difficul-



ties ■ the
to visit the
ral charming
worth see-
over, the
witnessed
weather
Royal
public.

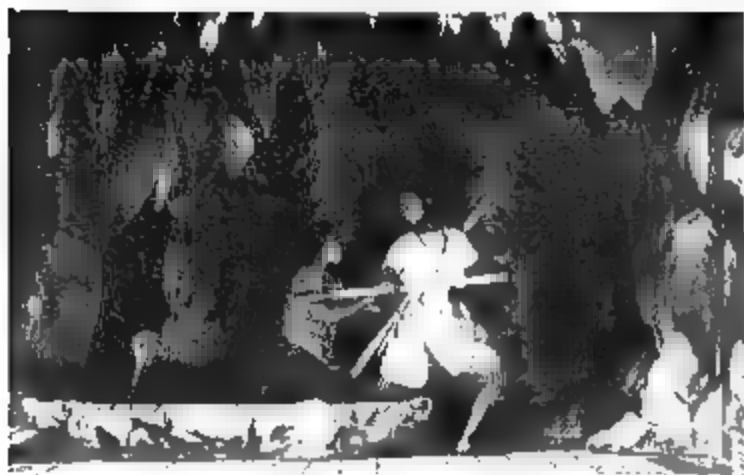


A character in the Rangsanit

language, tourists are recommended
Siamese theatre which possesses seven-
and clever actresses well
ing. The old drama is, how-
more interesting and may be
sometimes during the cold
fair when a troupe of the
Theatre appears before the
All the different forms of
the old drama are still
kept alive at the court, as
His late Majesty was
much interested in them,
and supported a well train-
ed and excellently equipped



Marionette as shown in Siam.



A Siamese Play.

Siamese theatre which carries on the old traditions of the past in a most splendid manner. The actors of the classical Siamese theatre are generally women, though men may also take part; the women, or rather girls, are trained from early childhood and an immense amount of time is spent in training the body to the difficult postures and undulations that the art demands. The dance of the Siamese actress does not consist in skipping, tripping or pirouetting as in European dancing but consists of writhing the arms with the fingers turned back to the chest, the most, swaying and writhing of the body and advancing or retreating with gliding motions, all performed in the most

old time honour-splendid manner. The actors of the Siamese theatre are generally women, though men may also take part; the women, or rather girls, are trained from early childhood and an immense amount of time is spent in training the body to the difficult postures and undulations that the art demands. The dance of the Siamese actress does not consist in skipping, tripping or pirouetting as in European dancing but consists of writhing the arms with the fingers turned back to the chest, the most, swaying and writhing of the body and advancing or retreating with gliding motions, all performed in the most



An actress performing a female part.

graceful and languid manner, and as this is done with the over their supple and lithe bodies. A well trained girl is often a real vision of charms and beauty. The faces of the actresses are covered with a layer of white powder, the eyebrows strongly red. They wear headgear of various forms, those playing the role of kings, queens, princes or princesses wearing the tapering "utukala" or crown. Their arms are adorned with heavy golden bracelets and are creased in



An actress performing a male part.

the upper part of their bodies coats of stiff silk cloth adorned with precious stones or bangles while the lower part and their legs are either draped in a kind of shirt of heavy brocade or a pair of long tight fitting overalls. The mask is used when roles of demons or animals are played. Tourists who have witnessed theatrical performances in Cambodia, Java or Burma will no doubt note the similarity between the theatre there and here in Siam, a thing which finds its explanation in their common origin from the theatre of ancient India, where the primitive play was born through the songs and dances of the sacred temple byadères when they worshipped in this manner in front of the statues of the brahmanic gods. Representations of these graceful dancers are still met in the wonderful bas reliefs of Angkor Wat.

Representations of these graceful dancers are still met in the wonderful bas reliefs of Angkor Wat.

The pieces played on the classical Siamese stage are mainly chosen from the rich treasure chamber of Indian heroic plays and epics such as *Ramayana*, the most popular of all, *Ramassura*, *Vishnupurana* & old Thai legends. H. M. the late King, who was himself a first class dramatist and deeply versed in the ancient and modern forms of the drama, did much for the stage by the creation of a national theatre which, provided with up-to-date European scenery and machinery, stages national plays. This was in fact another step towards the lifting up of the national ideals so cherished by this intellectual monarch.

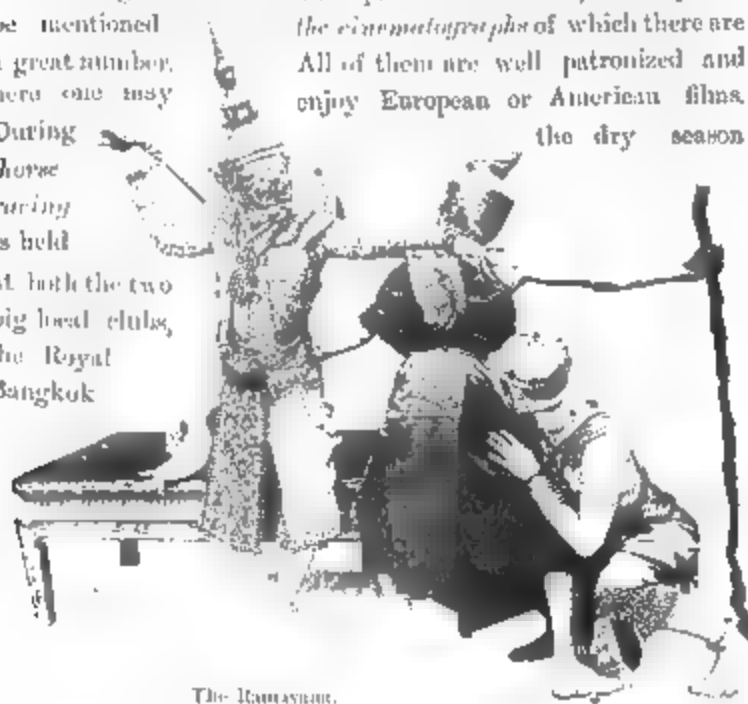
Among the amusements provided in the capital may also be mentioned a great number, here one may

the cinematographs of which there are All of them are well patronized and enjoy European or American films.

During
horse
racing
is held

the dry season

at both the two
big local clubs,
the Royal
Bangkok



The *Ramayana*.



The Siamese Marionette.



A demon or Yaga.

Sports Club and the Royal Turf Club, already mentioned in this guide. *The cold weather fair*, which takes place in January, is held in one of the three following Royal parks — Dusit Chitr Ladā or Sarānrom, and is a kind of Tivoli, Lunapark or Coney Island only more aristocratic, and it is well worth visiting not once but several times. It lasts one week and is generally divided into two parts, a popular and an aristocratic portion. In

the former the Chinese dominate with their stalls, selling cheap toys, cakes and sweets, or keeping small and more or less innocent gambling stalls. Besides this all sorts of popular amusements such as animal theatres, strong men, jugglers, etc., are found here and the populace enjoys itself immensely. In the latter portion the stalls are nearly all kept by the ladies of high officials and well-to-do people and many beautiful articles of Siamese and Chinese workmanship are sold. One may witness performances of classical Siamese plays, hear plenty of music and see exhibitions displaying the progress of the National Red Cross movement and the Royal State Railways, dance in the large dancing hall, and utilise one of the many restaurants. Here the tourist will meet the whole "upper ten" of Siamese society and have an opportunity to admire the Siamese lady, who with her slender graceful figure, her wealth of dark tresses, black-lustrous eyes and pearlwhite teeth ranks in charms and elegance with any type of beauties of the world. As formerly mentioned the annual military tournament is held on the Royal Plaza during the cold weather season and visitors to the capital might not to miss this opportunity of seeing the prowess of the

kept by
people
Chinese
form-
of good



A male character
in the Siamese Lakon.

different branches of the Siamese army displayed there. Hurdle races, musical rides performed by cavalry and artillery, contests with sword and lance, displays of the airforce, etc. etc., and last but not least representations of episodes from the wars between Siam and Burma at which sometimes several thousand men, war-elephants and old fashioned artillery will take part. The open air café life is almost unknown in Siam where the influence of home life is so very strong but it may be added that there exists now a café called Norasingh situated on the plaza in front of the Throne Hall. There during the afternoon hours light refreshments can be had and an excellent Siamese orchestra plays selections of European and American music.

LIST OF THEATRES.

Classical Siamese theatres only appear occasionally. Tourists are advised to inquire as to the possibility of their appearances while in Bangkok.



Marionette Performing the Ramayana.



A modern drama.

Theatres having regular performances are listed below :

- | | | |
|-----------------------------|-----|-------------------------------------|
| The Pathanakorn Cinema Hall | ... | New Road Near Phab
Pla Jai Road. |
| The Hongkong Cinema Hall | ... | New Road near
Sathorn Road. |
| The Sathorn Cinema Hall | ... | New Road near
Sathorn Road. |

The above three theatres are well patronized by Europeans. The Hongkong and Sathorn theatres are near to the European residential quarter and also to the hotels.

The Pathanakorn Theatre, however, is the largest of the three.

The prices of seats in these theatres runs from 25 satangs up to 3 ticals.

Other smaller theatres are:

Nakon Khasem Theatre, Off New Road near to Chakravat Road (Cinema)

Pathomwong Theatre, New Road near to Rajawongw Road (Cinema and sometimes Siamese performances)

Bang Lampu Theatre ... Bang Lampu (Cinema)

Nany Lerng Theatre ... Nany Lerng (Cinema)



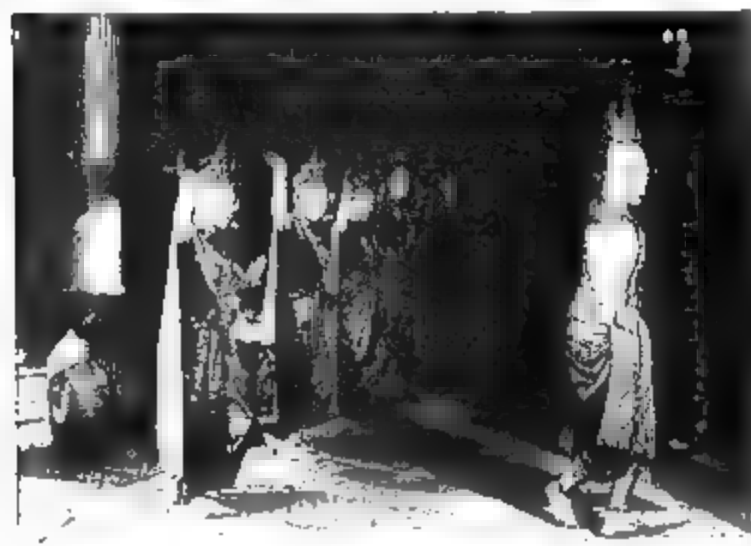
The Comedians.

- Singapore Theatre* ... New Road near Jawarad
Road (Cinema)
- Pentoy Theatre* ... Bang Lampa (Cinema)

The regular programmes of these theatres are moving picture shows but sometimes on special occasion some other attractions are introduced. It is advisable to keep in touch with the changes of their programmes through newspapers etc.

Chinese Theatres

There are numerous Chinese Theatres in the China Town district. To visit any of these places, it is advisable to employ a guide.



A Rubum. An evening performance.



SOME fifteen hundred years ago, at the time when Lopburi had become the capital of a Hinduized Mon Kingdom dominating the Menam Valley, the southern-most portion of this valley where the present Bangkok stands was still entirely beneath the waters of the Gulf. But little by little the continued raising of the bottom of the Gulf, combined with

the accumulation of silt brought down by the great river and its many tributaries, succeeded in building up the fertile delta land which now stretches southwards from Ayudhya to the shores of the Gulf. This process of winning land from the sea is still going on and, if it continues on the same scale as hitherto, some fifteen hundred years hence Bangkok may become a distant inland town, as far away from the sea as Ayudhya now is. When Ayudhya was founded, in A.D. 1350 the place was a collection of mud banks inhabited by a few scattered fishermen and their families, but some 300 years later we see, on consulting the maps published by the travellers who visited Ayudhya in King Phra Nara's time, that they had sprung up a small town on the western bank of the Menam, at the place where at present the suburb of Dhomburi stands. A small brick fort had also been built there which, for a brief time during King Phra Nara's reign was garrisoned by French troops under the command of General des Farges. (This brick fort is still in existence, the space inside its walls now being occupied by the

Royal Naval College }
}

After the destruction of Ayudhya in 1767, King Phra Chao Tuk Siu made Dhonburi his capital and, on his abdication in 1782, King Rama I definitely fixed upon the place now occupied by the present capital. Bangkok is thus a town of quite recent origin. When looking at the map it will be seen that the course of the Menam between Ayudhya and the sea is rather tortuous, but in older days it was still more so. In order to straighten this channel and facilitate shipping and trade, several kings of Ayudhya had canals dug which served as short cuts. These canals have now become portions of the present main river channel. The oldest and northernmost of these short cuts is the part of the present river bed that lies between Bân Phrao and the Chiengrak canal. This first short cut was dug by Phra Parama-Trailokanarth (1448-1488). The other three cuts are of more recent date, such as those at Pakret; the portion of the river between Nondhaburi and Wat Khema and that between the mouth of Klong Bangkok Noi and Klong Bang Luang. At the beginning of the last century, the canal which cuts through the peninsula of Paklat, the southernmost suburb of Bangkok, was dug, but this canal is, so far, suitable only for boats of light draught. King Rama I, once in power, immediately decided to transfer the capital from the western to the eastern bank of the Menam, just opposite Dhonburi. The site chosen by the king was, at a time when the Burmese were the chief enemies of Siam, strategically excellent, as the river here makes a big curve towards the west, forming on its eastern bank a large peninsula which was protected by the broad expanse of water against attacks by land, whether from the west, the north, or the south, while to the east stretched, at that time, a vast swampy plain called the sea of mud that made progress by attacking armies from that direction next to impossible. On the place where at present the Grand Palace rears its white castellated walls and glittering spires lay originally a Chinese settlement; but when King Rama I transferred the capital to the left bank of the Menam, this settlement was removed to the present site of Saumpeng.

See note on Siam "History" also.

B

C

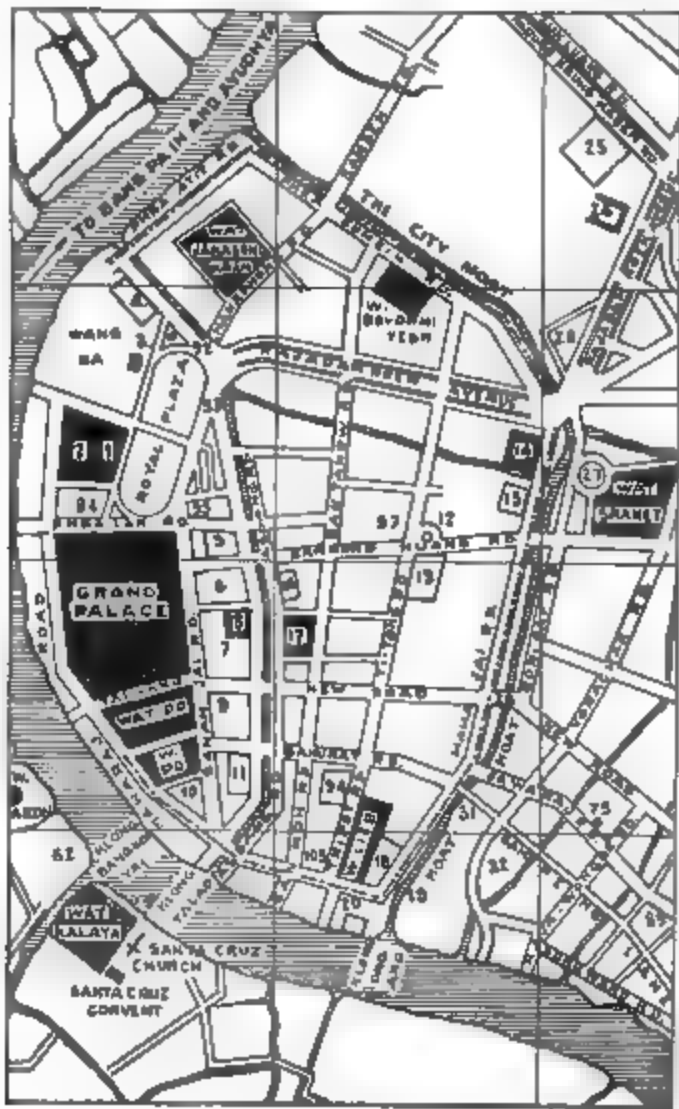
D

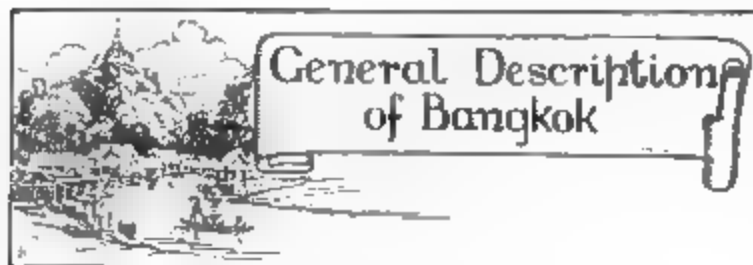
5

6

7

8





The General Plan of Bangkok should be consulted also.

AREA I.

Within the City Wall.



L

ET us describe Bangkok, beginning with that area lying between the river and Klong Talad (see plan B8), occupied as it is by *the Palace* B7, *Wat Po* B7 the most extensive of all Bangkok temples lying to the south of the palace, and the many public buildings and temples lying to the north such as the *National Library* B6(1), *Wat Mahathat* B6(2) and *the Wang-na* B6, the former second

king's palace, *the Museum* B6(3) and the *Ministry of Justice* B6(4) which are all grouped around the broad *Royal Plaza or Sanam Phet Meru*, while the eastern strip of this area is occupied in order from north to south, by the huge building of the *Ministry of War* B6(5), the *Garden and Palace of Santarom* B7(6)(7) with the small exquisite temple of *Wat Rajapradieth*, B7(8), *the General Staff Buildings* B7(9) and the *Ministries of*

The index number after place name indicates where that place may be located on the plan.

Agriculture B7(11) and *Commerce and Communications* B7(10). From the above nucleus the city grew rapidly towards the east and the south and the result was that the space occupied by the capital was doubled and *Klong Ong-seay* was then used as a new city moat, lined with a thick city wall all around. The quarter lying inside the city walls forms the city proper; it is densely populated being provided with a network of streets. Several fine temples and public buildings of interest are situated here, such as *Wat Jansangkrum* B5 and *Wat Boromivessr* C5, both lying in the northern part, through which also runs the broad and stately *Rajadamnoen Avenue*. Almost in the centre lies the square of the swing C6(12) — *Si Kak Sao Ching Cha* — and the beautiful *Wat Sudat* C7(13) while in the north-eastern corner are two more temples known respectively as *Wat Raja Nalida* C6(14) and *Wat Deha Thida* C6(15) both picturesque and interesting monuments. To the west of the square of the swing and standing on the eastern bank of the extension of *Klong Talad* is the *Ministry of Interior* C7(16) and near this is situated the beautiful temple called *Rajabopitr* C7(17), with its tall chedi enclosed by a circular gallery. This temple is the residence of the Prince Patriarch of the Kingdom. Finally in the southern part of the city we have *Wat Lieb* C7, with its tall prang; near this temple is the plant and premises of the big *Siam Electricity Co.* C8(18) which supplies the greater part of the capital as well as all its tramcars with electric light and current. In this part is also situated the *Ministry of Public Instruction*, and the *Post and Telegraph Department* C8(20). Parts of the city walls are still standing, in places for a considerable length, especially on the

eastern and northern sides. Originally, of course, they quite enclosed the city, their total length being about $4\frac{1}{2}$ miles. They are built of brick and mortar, 12 feet high from the ground to the parapet and about 9 feet thick: the upper part is evenly set with "lai-sena." These walls were provided with 16 large gates, each has a distinctive name, but of these gates only two are now left, one not far from Wat Po, the other situated at the river to the north of the mouth of Klong Talad Extension. There were also 16 forts of which a number are still left in good repair. The city walls with their oldish looking forts add considerably to the picturesqueness of this part of the city. As the prospering city still grew and grew, ever extending outside the city walls, a new boundary line had to be set, and in 1851-1854 King Mongkut had a new city moat dug called *Klong Kut Mai* or *Klong Padung Krung Kasem* C4: D9 which runs in a wide curve from the river at *Wat Devaraj Kuaekon* C4 (21) in the north to a point at the river in the south where the *Hongkong & Shanghai Bank* B2(22) now lies. It was intended to fortify this line with a series of forts but only a few were actually built and of these again only one is now left standing at the southern outlet of the Klong.

AREA II.

Between the City Moat and Klong Padung.

The part of the town lying between the city moat and Klong Padung Krung Kasem is divided into two portions by *Klong Mahanik*, D6, E6 the canal which, starting from the north-eastern corner of the city moat, runs nearly due east to Klong Padung Krung Kasem and after having crossed this latter

C

D

E



continues its course eastwards through the *Sreyvithum* quarter until it reaches the eastern confines of the city. The northern portion is again divided into three districts by the *Samsen C3* and *Rajadamaoen Avenue D5, G*. The former starts at the north Extension of Klong Ong Ang runs northwards and nearly parallel to the river through the district called *Bong Khan Prom* and *Samsen* terminating at *Bungsue*, the northernmost suburb of the capital. The second thoroughfare, being a continuation of the avenue formerly mentioned, runs from the north-eastern corner of the city wall northwards and having crossed Klong Padung terminates in front of the *Throne Hall D4*. Between the *Samsen Road* and the river are situated several fine princely palaces and lining the *Rajadamaoen Avenue* are other important buildings such as the small and exquisite *Wat Parianyok D6(23)* and the big *Cadet School of the Army D5(24)*. The space between the *Rajadamaoen Avenue* and *Klong Mahānāk* is cut through by several roads where many residences of princes and high noblemen are located; the populous district of *Xung Loeng* is also situated here. Finally on the banks of *Klong Padung* *Krung Kasem* in this portion of the town stand the big temples of *Wat Makut Krowat D5(25)* and *Wat Somnāt D5(26)*, both being fronted by big shady groves. The southern portion is also divided into several densely populated districts, the principal roads running from west to east being in order from north to south; the *Homeing Mung Road D7*: this road starts from a point at the extension of *Klong Talad* not far west from the square of the swing, passes this latter, crosses the city moat, passes *Pu Khao Thong D6(27)* and *Wat Sraket D6*. Continuing east it

next crosses Klong Padang and shortly after passes over the Northern Railway Line wherefrom, under the name of *Road I Road*, it runs through the Srapantua or Pratumwan District until it reaches the eastern confines of the town. In the corner formed by the city moat and Klong Mahānāk and thus situated a little to the north of the Bamrung Muang Road rises the tall brick mount called *Pu Khao Thong* D6(27) or the Golden Mount which with its tree clad mass dominates the city, being one of the most conspicuous landmarks. Next comes *New Road* D7, which is the longest and the most important artery of communications of the town. It starts at a point near the river between the Grand Palace and Wat Po; passing over Klong Talad, it runs through the whole breadth of the city proper, then crosses the city moat at the point where formerly *Pratu Sanyut* C7(28) or the three pointed gate stood, and from here runs in a curve towards the south-east, crossing Klong Padang, whereafter it continues south and south-west always keeping parallel to the course of the river until it finally ends at *Banghaleu* the southern-most district of the city on this bank of the Menam. At a point called *Sanyok* I8(29) not far from the west bank of Klong Padang King Kasem, the New Road splits up into two branches, a southern as already mentioned and a south-eastern, the latter under the name of *Road II Road* crosses the Klong and follows the course of a long straight cut canal called *Klong Huatompay* or Klong Twei, and continues as far as the *Klong Twei Station* on the *Paknam Railway Line*. The space between Bamrung Muang Road and New Road is a very populous one being populated partly by Siamese, partly by Chinese, and is cut up

into several minor districts by the *Luang Road* D7 running from west to east and by the *Vorachokr D7* and *Plapluchai Road* D7, the latter running roughly from north to south, besides a lot of smaller roads. Several temples are situated in this quarter but none are of special interest with the exception of *Wat Dehairindr* E7 which lies not far from the bridge where the *Bamrung Muang Road* crosses *Klong Padung*. At this temple is situated an important boys school whose buildings are constructed in a kind of Gothic style. The foremost Pali School of the Kingdom, one of the most important in the East, is also located here. We now come to the district which is bordered to the west by the city moat, to the south by the river, to the north by *New Road* and to the east by *Klong Padung*. This district is the most densely populated part of the whole city and is almost entirely inhabited by Chinese, a buzzing human beehive, a city, and a Chinese city at that, in the city itself. In fact when passing through its streets one seldom sees any Siamese at all but only the faces of the many different Chinese tribes and clans which populate southern China, such as Hylans, Hekka, Cantonese and Techin; most of these people do not even understand Siamese. Here are most of the big Chinese trading concerns, and the majority of Chinese industries are centered here, such as the blacksmiths, carpenters, glassmakers, furniture makers and other trades; also numerous Chinese clubs which are the headquarters of many secret societies, now kept well in hand by the Police Authorities, and the hotels and theatres are found here. The chief artery running through this Chinese quarter which bears the name of *Sampung* is the *Jawaraj Road* C7, a broad street starting at the city moat and terminating at a point at the New

Road where *Wat Sam Chin* D8(80) lies. A maze of other streets and crooked lanes cross the Sampeng quarter in different directions, the most important next to Jawaraj Road being *Rajawongse Road* D8 which runs from the New Road to the river. In this street are located, besides the many big Chinese shops and warehouses, a good many Indian concerns. The riverside is lined with warehouses and Chinese godowns, and a whole fleet of junks coming from and going to far away Cathay. Small coasting craft and coast steamers are always busy loading and unloading their miscellaneous cargoes here. If a tour through this small China is interesting by daylight, it is still more so by night when the broad Jawaraj Road is brilliantly lighted up by tens of thousands of electric lamps, and the towering skyscraper-like Chinese hotels are ablaze with illumination. The traffic and the roar of human voices are hardly less by night than by day, the air being filled with the mysterious but not always equally sweet odours from the multitude of Chinese eating houses or the ambulant kitchens which line both sides of the street. Tourists who desire to taste a Chinese dinner may do so in any of the four or five big Chinese hotels located in this quarter: here the tourist will be able to enjoy swallows nest soup, roasted or boiled shark fins, many kinds of dishes consisting of roasted or fried pig skin and other such delicacies which make up the Chinese menu. Finally a visit to the narrow street which runs from Klong Ong-Ang to the Rajawongse Road is earnestly recommended, this visit to be made by daylight, because here lives a motley crowd of sellers of curios, mostly Chinese, in whose shops are exhibited silver and brass things, carved wood, silk embroideries and many more of those

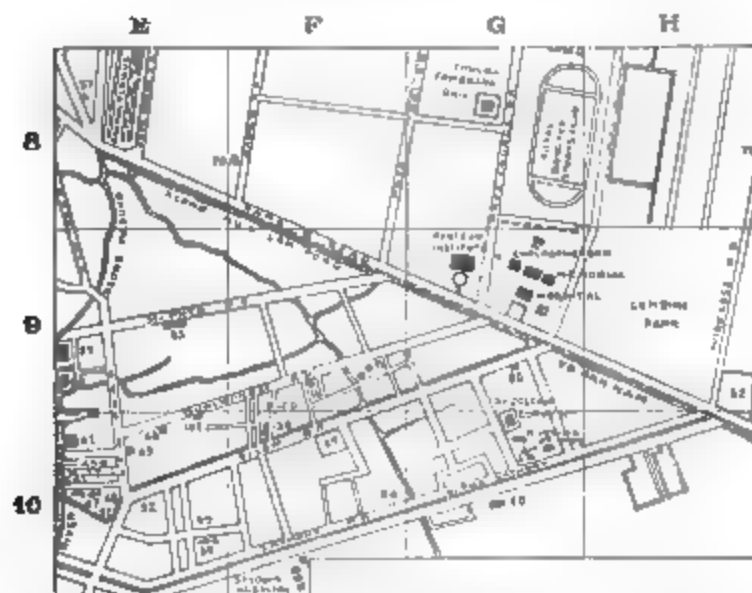
things which gladden the heart of the passionate collector of art. A visit to Sapan Han, C7(31) the quaint covered bridge spanning the canal of the same name (also called Klong Ong-ang) must also not be missed by the tourist. On this unique structure with its thronged shops are found all kinds of real delicacies, such as fresh or fried fruits, cakes, sugar pasties and other things which appeal to the sweet tooth. Some few Siamese temples besides a number of Chinese ones, the latter called *Sān Chāo*, lie in the Sampeng quarter, the most important being *Wat Sāmplūm* C8(32) in the upper and *Wat Pradūmā Kōyka* D8(33) in the lower part. The first is easily recognised by its tall grey prang soaring up over the flat house roofs, and in this temple is also found a small pond in which some crocodiles and huge tortoises are kept.

AREA III.

Surrounded by Klong Padung,

The River, Klong Sathorn and Klong Hualampong.

We next come to the districts lying inside the triangle whose sides are formed to the west and north-west by Klong Padung E8, 9 and the river E10 and to the north-east by Klong Hualampong, its vertex lying at the railway Terminus E8, its base being made by *Klong Pak Yuen or Sathorn* F10 G10. This district is cut through by several roads running roughly from west to east between New Road and Rama IV Road, namely, in order from north to south, the *Ni Phyt*, the *Sarivangse*, the *Silom or Windmill* and the *Sathorn Road*. The last two run alongside canals of the same name. The upper part of this triangle is called *Bangpak*, the lower part *Sathorn* and here live the majority of the European residents. The roads are well kept and in part

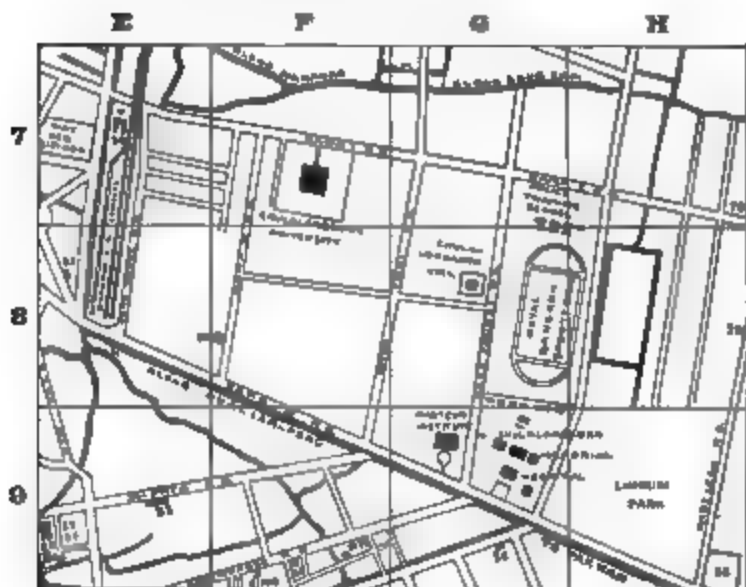


study being lined on both sides by cosy cottages and bungalows each standing inside its own garden plot shaded by the foliage of the big trees or almost hidden behind a wealth of flowering shrubs and creepers, while every afternoon the fresh sea breeze makes life in this quarter more than bearable, in fact, quite enjoyable. In this latter quarter are the Protestant Churches such as *Christ Church* G10(34) and the *American Presbyterian Church* E10(103), besides the big *French St. Louis Hospital*, F10 the *Nursing Home* G10 and the *Convent of St. Joseph* G,10 with its big school for girls. *The Legation of Japan*, F9(35) *Holland, Italy* F10(38), *Denmark* (G10,39), *America* (G10,40) and the *Consulate of Norway* are also situated here. The strip between the river and New Road, however, is by far the most

important one from the point of view of business, because here lie thronged together a great number of big European firms with their business premises, godowns and offices, three British, a French and a Japanese bank, *Post Office No. 2*, the *Customs and Excise Department*, E10(42) besides the *French* E10(41) and *Portuguese Legations and Consulates*, E9(44). Almost hidden by the tall modern premises of the *East Asiatic Company* E10(45) and the *Oriental Stores*, E10(46) in a small world by itself, we find the headquarters of the *Roman Catholic Mission in Siam* with its magnificent *Cathedral*, E10(47) the *Bishop's residence* and its grand school called the *Assumption College*, E10(48) the biggest and one of the very best schools in this country. The lower part of *New Road*, of course, separates the most busy portion of this interminable street on which a continuous stream of motor cars and lorries, horse carriages, rickshaws and changing tramcars is flowing up and down from early morning till late at night. *New Road* cannot boast of any architectural beauty, most of its buildings lining both of the sides being plain or ugly two-storied brick houses without any saving features whatsoever. However, in spite of these obvious drawbacks, this noisy street through which, so to speak, throbs the life blood of the capital, is not without interest, especially for the new-comer. During a single drive through it one will look upon the faces of at least a dozen different races or nationalities. First of all there is the ubiquitous Chinese, who pull the rickshaws and whose shops and workshops line the street; next comes the Siamese, the upper class in their motorears, those in more humble positions going by tram or rickshaw, or we see them as policemen, soldiers

or postmen; then again are the big turbaned and dignified Indians, tall straight Pathans, sarong-clad Malays, European dressed Japanese with their womenfolk in kimono, small little Annamites, dark Javanese and so on, a real kaleidoscopic picture of a multitude of races and dresses which by their variety and colours do much to enliven the dullness of this unlovely street. The lower part of the ground lying between New Road and the river is, down through its whole length to the Bangkokem point, occupied by a long row of Chinese rice mills, busy wharves, big up-to-date workshops, docks or sawmills belonging to sundry European firms, while on the bosom of the river a fleet of big steamers is always loading or unloading miscellaneous cargoes from or into the part of river which is the real part of Bangkok.

In the very heart of this teeming quarter is found a small and peaceful plot of land at Ban Mai, the garden of the dead. This is the Protestant Cemetery. Very striking is the contrast between the tumultuous life that flows around and hard by it and the peace and restfulness of this garden of those for whom there is no more tumult and turmoil. There are two Catholic cemeteries in Bangkok, one situated in the Windmill Road, the other in Samsen, Bangkok's northern suburb, but these are found amid surroundings less noisy.



AREA IV.

South of Klong Mahanak, Klong Bang Kapi and North of Klong Hualampong.

The Quarter lying between Klong Hualampong to the south and Klong Mahanak and Klong Bang Kapi to the north is, with the exception of its western part, sparsely populated. In the corner formed by Klong Padung Brung Kasem and Klong Hualampong stands the imposing Railway Terminus E7,8 with its arched roof; nearby is also the goods yard and the extensive buildings and offices where the Administration of the Royal State Railways is located E7(50). Opposite the Railway Terminus on the bank of Klong Hualampong lies the unassuming Paknam Railway Station E8(51), from which runs a line alongside the Hualampong canal southwards terminating at Paknam or Samud Prukan, a small town situated at the very mouth of the Menam Chao Phya. In this quarter lies also the University F7,8, comprising an oldish looking building constructed

in Windsor Castle style, and a new building, in the old Siamese Sukhodai-Swankaloke style G8, situated in the spacious grounds lying to the east of the old University, and with its tall grey concrete walls, its galleries and red tiled roofs, this building represents an acquisition of real art to the growing city. To the east of the new University is the *Royal Bangkok Sports Club* G8 with its racing tribune, vast race course, golf and other athletic grounds, an institution equally prized by its European and Siamese sporting members and without which many a European would find life not so enjoyable! To the north of the Sports Club grounds are the *Police Training School* G7 and several princely residences, and most easterly in this quarter the *Wireless Station* H10(52). To the south of the Sports Club is the huge and splendidly equipped *Chulalongkorn Memorial Hospital* G9, an institution which fully deserves its name as one of the three foremost hospitals in Eastern Asia. This Hospital is also the headquarters of the *Siamese National Red Cross*, an institution which from the point of view of the ardent enthusiasm with which it is supported by all classes of the people, its serious progressive work and the beneficent results which follow therefrom, bears comparison with any other similar organization whether in Europe or America. This splendid hospital has been built entirely by voluntary gifts, the nucleus of the buildings being built by the children of the late King Chulalongkorn in loving memory of their august Father, and it is constantly being added to by new buildings raised by grandiose gifts either by princes or by rich commoners. A very competent staff of Europeans and Siamese doctors and nurses is attached to this institution which grows from year to year and the influence of the Red Cross, by

preaching and organizing better sanitary conditions among the people is being felt more and more. Near to the Chulalongkorn Hospital lies the *Pasteur Institute* G9, built in memory of the deceased Queen Mother, Her Majesty Queen Saovabha Bhongeri. This institution is up-to-date in every branch and has already done invaluable services in preparing the smallpox vaccine, anti-rabic serum, snake-serum and other serums by which a host of plagues are combatted.* The long and shady roads which run through this quarter are much frequented by people who after the toil and heat of the day seek fresh air and exercise here. In the district called *Bang Kapi*, lying to the east of the Pratumwan District, is another institution of great interest, the big Girls College called the *Watana Vidhya Academy*, a real model school which will long keep in memory the name of that noble American woman Miss Edna Cole, who some forty years ago started national girls teaching on sound and progressive lines in this country. Many are her pupils, of whom a great number of them are already old ladies in high positions and all bless her memory. American tourists ought not to leave Bangkok without visiting this model school, which lies not far from the end of the Rama I Road.

AREA V.

The Phya Thai District

North of Klong Mahanak and East of the Railway Line

To the north of Klong Mahanak and Klong Bang Kapi and east of the Northern Railway line stretches the *Phya Thai District*. At the northern edge stands the Phya Thai Palace, which is being utilised as a hotel under the management of the Royal State Railway Department (see Section on Accommodation). It may be noted here that a short distance

* The interesting snake park attached to the Institute and which has its only counterpart in Brazil is well worth a visit.

F

G

H

3

4

5

6

7



to the north of Klong Mahanak the Eastern Railway Line branches off from the Northern Line. The Eastern Line, ends at the Franco-Siamese border, from which point the famous ruins of Angkor Wat may easily be reached by motor car. From the Eastern Line another line branches off south at *Makasan* H.6(53) where the big railway workshops are situated, and runs to the bank of the Menam where a big goods yard has been constructed.

AREA VI .

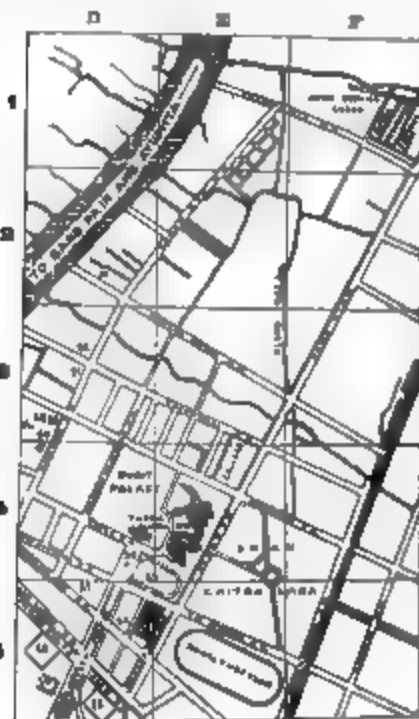
The Dusit Quarter and the Samsok District.

The Dusit Quarter lies west of the Phya Thai District and is separated from the latter by the high embankment of the Northern Railway line. It is divided into three parts, an eastern, a central and a western portion by the Rama V Road E4 and the Rajadamnoen Avenue D5. In the first lies the *Royal Turf Club*, E5, favourite resort on racing days for the sport loving population of the capital; to the north of the Turf Club stretches the vast grounds of the *Suan Chitralada Rasocharn*,† E4, a big park-like space surrounded by road-moats and an iron-grated enclosure. In the central portion are some military barracks, the *Royal Theatre* D5(54), the wonderful *Benchama Bopitr temple* D5(55) a jewel in dazzling marble and gold, and the *Dusit Park** itself with its lakes, artificial hills, many rare and beautiful trees and its small zoological garden; in the western portion lie inside its castellated walls, the *Headquarters of the Wild Tiger Corps*, also the *Parasakuwan Palace* D5(57). The Rajadamnoen Ave. terminates in a broad square in front of the

* "Dusit" comes from Tusita i. e. the fourth heaven where the future Buddha awaits the time when he shall be born on earth.

† A royal golf course ■ being constructed in Suan Chitralada.

white marble *Throne Hall*, D4; in the middle of the square stands the imposing *Equestrian Statue of His Late Majesty King Rama V*, D4 (98). To the north of the Dusit Park is the *Vajiravudh Colledge*, a collection of fine picturesque buildings constructed in Siamese temple style. Between the Dusit Quarter and the river is the *Samsan District* with its many princely residences and gardens of swaying palms, durian and mango trees. The Samsan District contains a big *Catholic Annamite Settlement* grouped round two churches and the



School of St. Gabriel D8 (60). In this district is also the *Government Power Station* D2(61), which supplies the northern part of the capital with electric light and power. Farther north is finally *Bangyue* with its many military barracks and its *Royal Ordinance Factory* F1, the Bangkok Cement Works being the northernmost point which one can reach by motor car.

The West Bank.

The West Bank of the Menam though rather densely populated along its banks has few or no roads, most of the traffic being by boat through the network of klongs with which the hinterland of this district is intersected. The land stretching behind and away from the river bank is in fact one huge garden with many kinds of fruit trees, a delightfully idyllic district to roam about. The population are mostly pure Thai, the so called garden Thai, old fashioned people but hospitable and kind. The only part of the western bank which deserves the name of a town is of course *Dhomburi*, King Phra Chao Tak Sin's capital which lies just opposite the city confined to the north by *Klong Bangkok Noi* A.5 and to the south by *Klong San* D.9. At the mouth of this latter klong lies an old brick fort. Going up stream from this place we pass successively the old settlement of *Santa Cruz* B.8, where the descendants of the Portuguese adventurers who entered Siam during the beginning of the 16th century lived. Next we pass the beautiful *Wat Kalaya* B.8 with its tall roofs, thereafter situated at the mouth of *Klong Bangkok Yai* B.8 comes King Tak Sin's old palace, to-day occupied by the *Royal Naval College* B.8(62), and then the slender and graceful prangs of *Wat Arun* A.7, the *Ministry of Marine* A.7(63) with its workshops and dock, *Wat Rakhang* A.6(64) with its white prang, and finally the *Railway Station* A.5 lying at the mouth of *Klong Bangkok Noi*. Not far south of *Klong San* is the *Ta Chin Railway Station* D.9. From this station a line runs south-west to the important fishing place called *Mahuchai* or *Tachin*, at the mouth of the *Supan River*. This line is continued on the other side of the river, running westwards to its terminus at *Samud Songkram*, a town lying at the mouth of the *Meklong River*. Another small railway or rather tramway starts from the river bank at a point opposite the Northern outlet of the *Klong Padung Krung Kasem*. This line runs inland and northwards in a big curve through a land of gardens ending at a point on the river bank opposite the small town of *Nondaburi*, but as the timetable for this latter line is not always strictly adhered to tourists are not recommended to take trips along it.

The Southern Suburb.

The southernmost suburb of the capital, if it can be called so, is *Paklat* or under its official name *Phra Pradaeng*. It lies inside a big curve which the river here makes towards the east, a short cut goes from the upper to the lower part of the river bend and it is from this canal that the small town has got its popular name "*Paklat*". *Paklat* is mostly inhabited by Mon or *Kaliang* who came over during the beginning of the last century from their old homes in Burma, being no longer able to endure the ruthless and cruel tyranny of the Burmese oppressors. The Mons are more dark skinned than the Siamese. They are devout Buddhists and their by no means big settlement abounds in finely built and well kept temples, the Mon *phra chedi* being easily recognizable by the spires which are crowned with golden umbrellas. *Paklat* was formerly a strong fortress and together with the now completely erased *Nakon Khuan Khan* on the eastern bank of the river, it acted as a barrier against would-be hostile fleets attacking the capital from the sea. Just opposite the small town of *Paklat* are still seen the walls of one of the old forts erected during the third reign but no gun now mounts its walls. Instead of a place of war it has become the haven of rest for many of those most unfortunate among the dwellers on earth, the lepers. This *Leprosy Asylum* ■ of quite recent date and its origin is due in a great measure to the generous assistance of the Rockefeller Institute, an institution which in close co-operation with the Siamese Red Cross, the Sanitary Department and the Ministry of Public Instruction has rendered this country most valuable services of a humanitarian kind. We may now finally mention the small town of *Samud Prakan* or as it is usually called *Paknam* (literally "the mouth of the water," i. e., the river) which stands on the eastern bank at the

very mouth of the River Chao Phya, being the first Siamese town the traveller sees when arriving by sea. Paknam is only a small fishing place, something like what Bangkok was only a couple of hundred years ago. A small railway connects the town with the capital which can be reached in an hour. In olden days Paknam was protected by a brick fort now long ago razed to the ground, but nearly opposite on the western bank of the river lies the more modern fort called *Chula Chom Klao*. It was here that a fight took place in July 1893 when a small French Squadron forced the river. At Paknam there takes place a big annual feast at the beginning of November when thousands of Bangkok people go by rail or boat on a pilgrimage to the *Phra Chedi Klang Nam*, the beautiful chedi and temple lying on a small artificial island in the river a little above Paknam. During this festival much merit making takes place, and there is plenty of fun especially with the boat and canoe races.

Bangkok in Future.

In future when the road from Bangkok reaches Paknam, this place will become another suburb of the capital as the new road will be quickly lined with houses and residences of people who seek to get away from the capital out to the cool breezes of the sea. In the past from the days of the first reign up to the seventies of the last century, the capital was practically without roads, with the exception of those in the neighbourhood of the palace and during that long period the numerous canals were the real arteries of communication and nearly all traffic was made by boat. Most of the spaces now occupied by streets and houses were then garden lands and with the exception of the closely packed Chinese quarters of

Sampeng, only the banks of the klongs and of the big river were lined with houses, most of which were built of wood on piles driven down in the soft mud of the river banks and standing partly in the water, their roofs being thatched with attap. On the river itself a great part of the population lived and died either in floating houses or in sampans. It was therefore no exaggeration when writers called Bangkok of those days the "Venice of the East". Now alas! the picturesque floating houses have nearly all disappeared, only here and there a few of them are still seen clinging to the river banks soon to disappear entirely. From 1880 and onwards road building has progressed continually and roads now reach the furthest confines of the capital proper. The vast airy and beautiful quarter situated to the north and north-east of the old city was laid out according to the plans of King Rama V. This is the quarter where now lies the Throne Hall and the Dusit Park and where the beautiful Rajadammaen Boulevard stretches its long and shady course. The city is, however, not growing so much to the north as to the east and south-east where big plans for settlement and road making are now maturing. The future will see Bangkok as a vast well laid out, park-like town intersected with a network of broad shady roads running in all directions and it will then have become much more even than now "the city of great distances", by which name it is already known.



S

IAMESE architecture finds its highest and finest expression in the style of many beautiful temples in which this country, and especially the City of Bangkok, abounds. Indeed one may say that the Siamese temple in itself comprises all that there is to be said about the architecture of this country—which by the way is not a little—because in Siam, as in the neighbouring countries, the genius of its architects has

centred in the construction of the great and imposing buildings that are consecrated for religious purposes. Further, while these buildings were made of solid materials such as stone or bricks which have helped them to withstand decay down to our time, besides giving their builders such rich opportunities for displaying their art, the houses of the people, right up to those of the nobility, were built only of the more perishable and flimsy materials, wood and straw—even the

Royal Palaces often being constructed of wood only—and therefore have not been able to withstand the wear of time.

The few stone-built palaces resemble very much in style the temples, are in fact often identical with these, at least when seen from the exterior, a fact which is really not so astonishing when the almost divine cult and honours which were given to the supreme rulers of this kingdom are taken into consideration. The temples are the chief attraction of Siam, and especially of Bangkok, and with their dazzling walls, glittering tiled roofs, gilt carvings and flashing spires they leave on the mind of the visitor an impression of beauty and colour which never fades.

The temple architecture in Bangkok, although admittedly the result of a long evolution which much was



A bôt
Wat Debsirindr.

adopted from the predecessors of the Thai—the Cambodians bequeathing their tower or prang and the Mon the chetiya or stupa—still contains so many elements which must be considered as direct results of an independent Siamese evolution, among these latter being the wonderful roofs, that one is quite justified in speaking about a special Siamese style. The adaptations and modifications of the art of the predecessors of the Thai have, together with the innovations created by the genius Thai proper, resulted in a style of particular charm and elegance which, especially when viewed from a distance, often gives a dazzling effect. The Siamese temple—properly called a Wat—consists generally of several temple buildings together with a convent or cloister in which the yellow robed monks spend their lives in quiet study and meditation. The buildings used for religious purposes are mainly of two kinds, i. e., the ubosoth or bôt, the chapel in which laymen are ordained as monks, and the vihar (pronounced as vihān) or preaching hall. Besides these principal buildings a temple may contain one or several Chetiya



Window of the bôt in
Wat Rajabopitir.

(pronounced as chedi) or relic shrines; prangs, i. e., the modified Cambodian tower, a belfry, a library and smaller buildings such as those for sheltering images of the Buddha and resthouses for the visitors or the faithful who come to perform their devotions. The principal building is the bôt, in which alone laymen may be ordained and admitted into the Holy Brotherhood of the Yellow Robe—the Sangka. This building is easily recognized by reason of its being surrounded by eight boundary stones planted in the eight chief directions of the compass; these stones are called

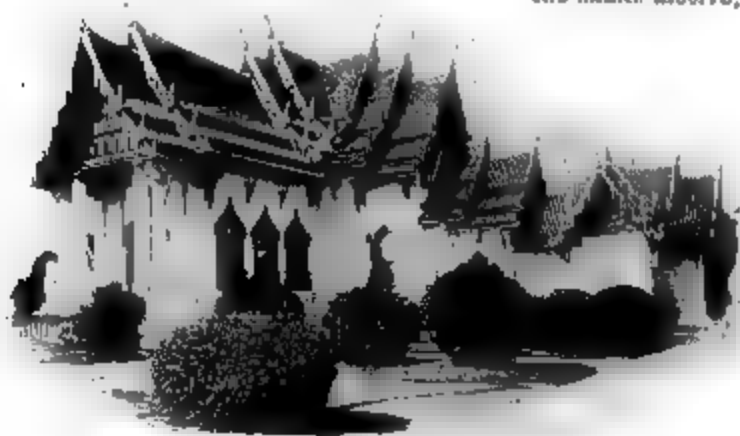
“Patta sema” and resemble the leaves of the bodhi tree, the sacred fig tree under whose shade Gautama obtained Buddhahood. The bôt is rectangular in shape and generally opens to the east, its lofty walls being pierced by rows of windows. Colonnades of tall square-formed pillars, sometimes terminating in capitals shaped as lotus flowers, often surround the building and support the projecting eaves of the roof. This latter is the most characteristic portion of the Siamese temple and forms its chief attraction, being of a particularly graceful



Gables of a bôt, Wat Mahathud.

and picturesque design. It is constructed of heavy timber covered with varnished tiles of red, blue or green colour often arranged in various handsome patterns besides being built in several tiers like so many superimposed roofs, a manner of construction which powerfully adds to the heaven-aspiring aspects of these roofs. The ends of the roofs are framed with long carved and inlaid rafters, called cho fâ, shaped as the crested bodies of naga or serpents, the heads turning towards the lower part of the roof and the tails ending at the ridge of the roof in the characteristic form of a Siamese horn. The cho fâ are encrusted with mosaics of gilt glass which, when struck by the rays of the sun, sparkle and emit flashes like lightning when seen from far away. The

origin of this kind of ornamentation, i. e., the snake motive,

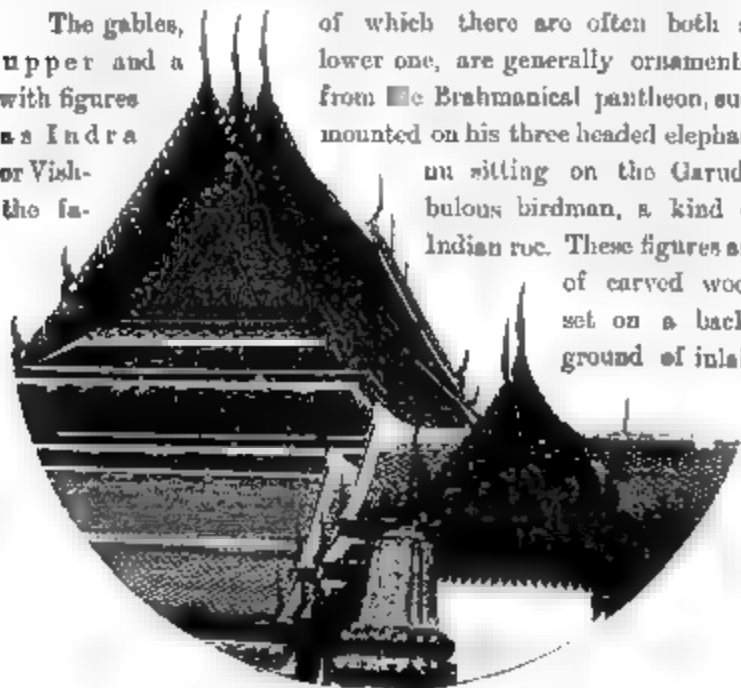


A HÔT
Wat Benchamabongit,

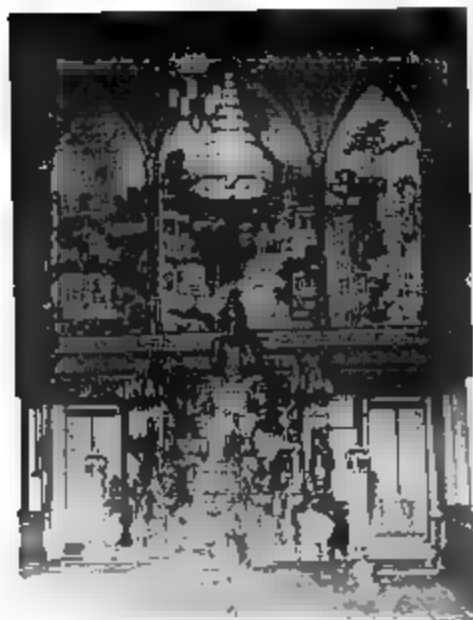
which is also found in the old Cambodian temples, is perhaps to be sought as far back as in that early stone age civilisation called the neolithic culture which, some twenty thousand years ago, must have spread from a centre in Central Asia to Europe, Africa and America and in which the cult of the snake, the Swastika and the sun were conspicuous landmarks. But people acquainted with the old nordic art with its snake motives, and who have seen the few remaining stave Kirks in Norway, will also not fail to draw *their* conclusions.

The gables, upper and a with figures as Indra or Vish- the fa-

of which there are often both an lower one, are generally ornamented from the Brahmanical pantheon, such mounted on his three headed elephant on sitting on the Garuda, bulous birdman, a kind of Indian roc. These figures are of carved wood set on a back-ground of inlaid



Roof of a bôt Wat Po.



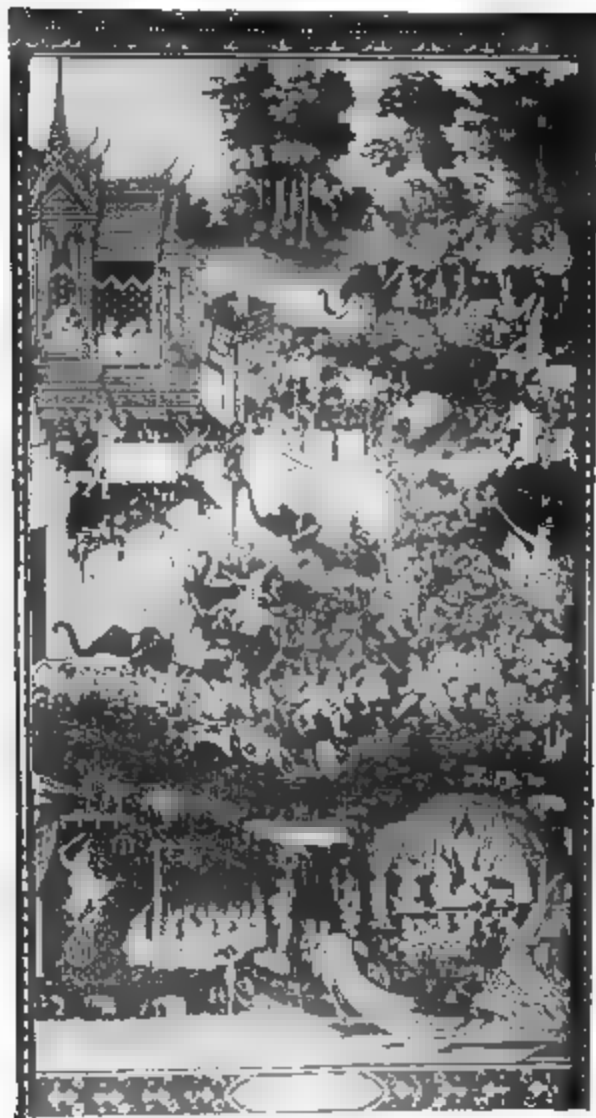
Interior of a hôt.

with paintings of Indian gods or angels. The interior of the hôt forms a vast and lofty hall, divided into a central nave and two smaller side aisles by two rows of tall square formed pillars which support the red painted and gilt ceiling. In the background of the nave, facing east, there sits on a kind of tall altar a huge gilt statue of the Buddha which with its blissful countenance and sublime serenity completely dominates the vast room. The image of Buddha is sometimes surrounded by images of several of his chief disciples, preferably those of his two most eminent companions—Sariputra and

glass patterns and their effect is often striking. The doors, each door generally made of one huge slab of teakwood, are richly carved and gilt or inlaid with beautiful designs in mother of pearl, representing mythological beings or scenes from the famous epic of Ramayana, the Indian Iliad. The window shutters are also richly carved and gilt, their inner sides sometimes being decorated



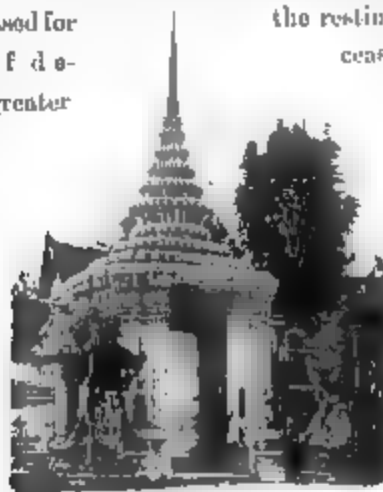
A bellry.



Wall painting, Wat Arun.

Mogallana. In front of the altars which are often richly decorated and in some cases contain the bones of kings or venerated religious teachers, are placed gilt candlesticks and flower vases; in the middle of the floor stands the low chair in which the abbot sits when preaching to the people. These chairs are often beautiful pieces of art and are adorned with carved ivory. In many of the principal temples—such for instance, as the Temple of the Emerald Buddha, Wat Po, Wat Sudat, Wat Arun and Wat Sirket, to take only a few—the walls are decorated with elaborate paintings illustrating the life of Gautama Buddha or his former existences, scenes from the Brahminical heavens or of the torments in hell or of other subjects belonging to the Buddhist cosmology or theology. Tourists who have visited the Buddhist temples of Japan will agree that though these are often built in the midst of natural scenery of surpassing beauty such as is not to be found in Bangkok or Lower Siam, still they cannot—by reason of their emptiness—be compared with the Siamese temples, which are, so to say, impregnated with the calming and yet living presence of the illustrious Teacher as manifested in his dominating images placed therein. The *hôt* or the *vihara*, or sometimes both of these buildings (which are often identical in appearance) may be enclosed by a single or double square of galleries which, being closed to the exterior, open up towards the interior courtyard in which stand the temple buildings proper. The four faces of these galleries are pierced with gates, which, as in the case of Wat Phra Keo, may be guarded by colossal statues of demons, the doors of the gates

being either carved or painted with representations of angels or ogres. In the long and sombre corridors of the galleries are placed rows of sitting or standing images of the Buddha which may number, as in the case of Wat Po, as many as 394. The gallery is no doubt directly adopted from the Khmer, who in the wonderful Angkor Wat have produced the most sublime example to be found of this kind of architecture. After the *bôt* and the *vihara* the most dominating features of the Siamese temple are the *stupa* or *chedi* and the *prang*. The *pira chedi*, or the relic shrine, was originally a monument raised over relics of Buddha and some of his most important disciples. Some of the pre-sent monuments of this type are now used for the resting place of the ashes or bones of deceased venerated persons. The majority, however, do not contain anything at all but are simply erected as memorials of Buddha and his teachings. In its original form this *chedi* or *stupa*—which in Ceylon is called a *dagoba*, by Europeans corrupted into *pagoda*, affected a round shape somewhat like a reversed alms bowl and was, as excavations in North-West India have shown, often crowned with a five- or -seven tiered umbrella. Then in course of time this



Entrance, Wat Po

kind of monument developed into the bell shaped dome and slender graceful spire of the chedi of present day Burma and Siam. Sometimes the chedis are provided with small niches in the sides in which sit or stand images of Buddha; in some cases, the bell shaped part is raised on a terrace or on a square substructure, the latter type being found in north Siam where also, as in Burma and the Shan States, the spires of the chedi terminate in golden many-tiered umbrellas. Many of the chedis attain



A gallery of the statues of Buddha.

considerable size as, for instance, one in Nakhon Patom which rises to a height of about 120 metres, being the biggest of its kind in the world. The chedi found in Bangkok are not of very great dimensions, the biggest one being the golden chedi inside the Temple of the Emerald Buddha precincts in the grand palace. In some cases they are surrounded by circular galleries interrupted by vihar in the four chief directions; examples of this type are to be seen in Bangkok



A Chedi, Nakhon Patom.

at Wat Rajabopitr and in the great chedi at Nakon Patom. We next come to the prang which is entirely different from the phra chedi, being in fact a Siamese adaptation of the Cambodian tower, its top being crowned like the latter with the trident of Shiva. Most of these monuments are of massive construction, having niches on the four sides where images of the Buddha or devatas (angels) are placed. In some few of them only there is found a narrow chamber, generally placed at a considerable height, and approached by a tall and steep staircase. The finest example of this type of monument is represented by Wat Arun on the west bank.

Other prangs of importance are the eight
front of
of the

placed in
the Temple
Emerald



A Prang, Wat Arun.

Buddha as well as the one which crowns the Phra Debbidorn or pantheon in the sametemple. Also in Wat Lieb and in Wat Pijaiyat are found fine monuments of this style. The belfries are built in that same style of architecture which is inseparable from that of temple construction, but they seldom attain large or fine proportions; in Bangkok the most remarkable one is the fine pointed belfry standing to the south of the bôt in the Temple of the Emerald Buddha. The library buildings called "ho trai" or "Ho Trai-Pidok" — of tripitaka, the sacred law and doctrines of Buddhism — generally are not very conspicuous with the exception of the single fine example to be seen in the Temple of the Emerald Buddha where it stands on the terrace between the golden chedi and the pantheon. All the above-mentioned buildings which go to make up a wat are enclosed in a common brick wall which is called kambaeng keo, i. e., the wall of crystal, pierced by several gates which can generally be closed by tall and heavy red painted doors of teak-wood. In the more modern temples these wooden doors are often replaced by beautiful wrought iron grated gates. The gate buildings may be surmounted by spires in the shape of small stupa or chedi and in some cases, as for instance at Wat Po, the gates are guarded by huge stone figures of Chinese design. The *kuti* or dwellings of the monks, i. e., the cloister, may be within the precincts of the temple itself but in the case of big temples the monks live in special quarters enclosed by walls and separated from the temple proper; such extensive monks quarters are found at Wat Sraket, Wat Sudat, Wat Po, Wat Mahathad, Wat Benjaminapitr, Wat Aran and many other less important monasteries. In most cases the cloisters consist of rows of brick-built, white-washed, one storeyed houses in which the monks must spend the night. The authority over the cloisters, as well as over the temples, is wielded by abbots. The ground occupied by temples in Bangkok covers about one fifth of the area of the city.

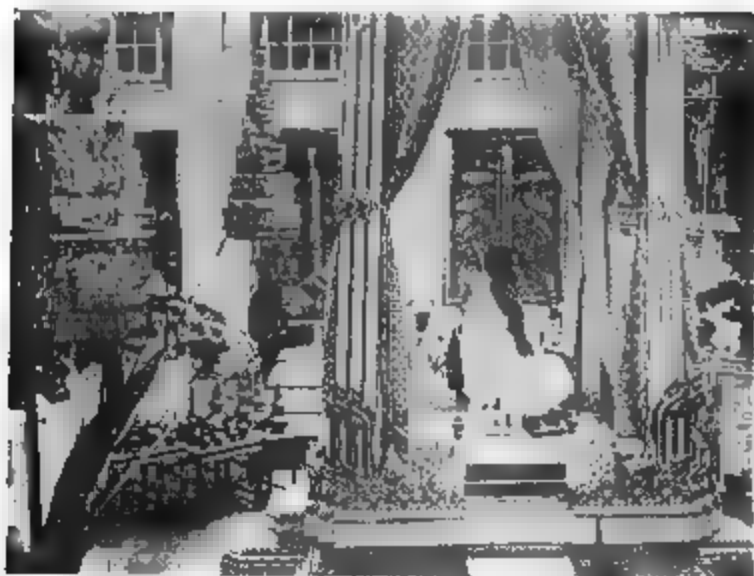
Siamese Festivals and Ceremonies



THE number of religious and national festivals that annually take place in Siam is very great and as the majority of them occur during the dry season — just the time when tourists preferably visit the country — there is good opportunity for witnessing a considerable number of them. Many of these festivals are both picturesque and quaint to western eyes and appeal strongly to the

mind of those who love pageantry and vivid colours.

On the 1st of April, being *New Year's day*, old guns are fired from the palace while monks from several of the most important temples offer up *exorcisms*, a practice which has for its object the chasing away of the evil spirits from the capital. On the following days religious services are held in Wat Phra Keo, the national sanctuary, and His Majesty receives a ceremonial bath. The New Year's ceremonies end with the important state function called *Tu Nam*, the ceremony of the drinking the water of allegiance which takes place on the same day over the whole kingdom, and all civil



His Majesty receives the Communal Bath.

and military officials, from Cabinet Ministers down to the humble village elders, the common soldiers, marines, policemen and gendarmes all renew their oath of allegiance to the sovereign, drinking the consecrated water as token of their loyalty. The 6th of April is celebrated as *Chakki Day* or memorial day of the reigning dynasty. On that day the pantheon is opened for the gaily clad populace who come with flowers, tapers and incense to do honour — as the Romans did to the statues of their emperors — to the statues of the five or six kings of the present dynasty.

Shortly after the New Year's festival, is held a *big fair in Wat Po* for the the benefit and upkeep of this grand temple.

About the middle of April the *Trut Songkran festival* takes place. Songkran marks the beginning of the New Year in the Mahā Sakra] (Solar) era. (This era commences with A. D. 78 but is now practically out of use in Siam). The feast is no doubt identical with the ancient feast of solstice held since immemorial time by the people of south-eastern Asia. During this feast libations of water are poured to bathe the images of Buddha, the monks, parents and old people. In villages outside Bangkok this rite becomes a friendly combat of water throwing in which the fair sex generally gets the upper hand. While in the capital itself this festival is not much in evidence, it is otherwise in the southern suburb of Paklat where it is held with great enthusiasm by the Mon population living there. Besides the purely religious observances the Mon



The Ploughing Ceremony: Bullocks ready to be harnessed
■ the gilt wooden plough.

youth of both sexes play different kinds of games, the most popular being the so-called "sabū", a kind of ball-game. The play takes place on an open and smooth piece of ground preferably inside a temple. The young men are ranged on one side, each one being provided with a small ball of stone or ivory. On the opposite side are ranged the pretty Mon girls also with their balls. The point of the game is to hit the ball of the opponent with one's own ball, failing which one is declared a loser and must sing a song for the victorious party! These friendly contests are very amusing to look at besides giving one, at the same time, a good opportunity of seeing the Mon people who represent a very sympathetic and valuable part of the population of Siam. During this time—in the beginning of April—



The Minister of Agriculture deputed by His Majesty to perform the ploughing Ceremony.



The Ploughing Ceremony

Brahmins taking part in the Ceremony

is also observed the rite of "*Ko para sei*", i. e., building of sand chedi which is done inside the temple enclosure. The meaning of this rite is that for each grain of sand carried to the temple place one of the smaller sins is atoned for—and incidentally the temple ground is provided with a fresh layer of sand. During the month of May the *Ruk Nā* or ploughing ceremony takes place; and in addition to the rite in the capital this rite is also performed in several of the more important provincial towns. It is very ancient and was already in existence in Buddha's time two and a half thousand years ago, and is of course of Brahmanical origin. It is always witnessed by H. M. the King and the court who are accommodated in the small picturesque pavilion seen standing there. The idea of



Chulalongkorn Day.

Thousands of people bring floral tribute and incense in token of their reverence and love for the dearest King.

the ceremony is to inaugurate the ploughing and planting season and to that end a few furrows are ploughed by a high state official deputed by the King, now generally the Minister of Agriculture. After Brahmanical rites have been performed two gaily decked bullocks are harnessed to a huge gilt-wooden plough held by the official in question, who is dressed in ancient court-dress wearing a tall white conical headgear. After the ploughing of a few furrows the bullocks are unharnessed and given different kinds of seeds and grains to eat spread out on the ground in front of them. The assembled people, among whom are always many peasants, eagerly watch the whole performance and the omen which may be drawn therefrom. For instance if the panung, or loin cloth, worn by the deputed official, is drooping very low, then rain will be scarce or even

a drought; on the other hand if it is rather high up then rain will be plentiful, but if it keeps to the height just below the knee then the omens are for a good year. Of the grain and grasses eaten by the bullocks omens are also taken. Whatever kind is preferred by the oxen, of that there will be scarcity; as for instance if they eat much of the paddy but sparingly of the grass then rice will be scarce and grass abundant in the coming year and so on. Formerly ploughing could not begin before the Rak Nā ceremony had been performed, but this is now a thing of the past. Still a great part of the population attaches much importance to this ceremony. In the month of May is also celebrated the *Wisaka Buja festival* which commemorates the triple episode of the birth, enlightenment and the



Barges used in the Royal Kathin Procession.



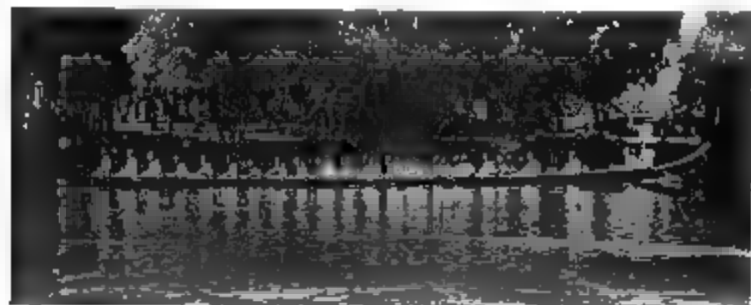
The Royal Kathin
His Majesty is seated in a golden pavilion placed in a huge gilt and red painted state-barge, the prow of which is
crowned in a likeness of a dragon.

passing into Nirvana of Buddha. During the three days that the feast lasts people flock to the temples to listen to the reading of the holy scriptures and by night most of the temples are illuminated with lighted paper lanterns. Pu Khao Thong looks particularly pretty with the string of lighted lanterns encircling its *phra chedi*.

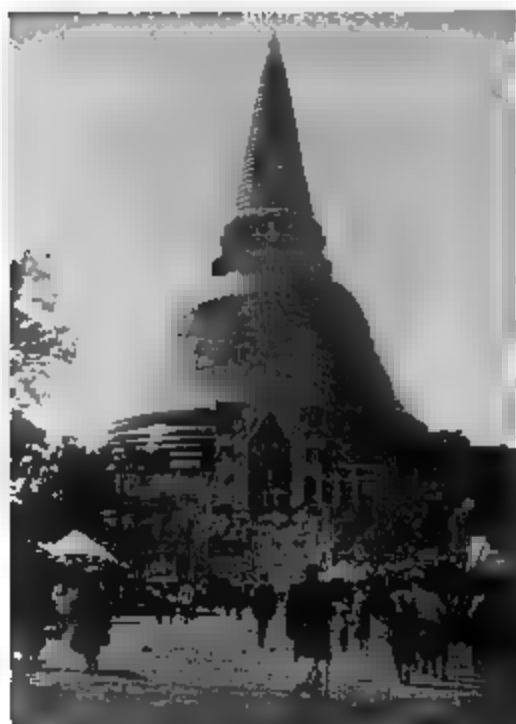
In the month of July begins the *Buddhist Lent* which lasts for three months. During that time the brethren of the yellow robe are not allowed to pass the night outside the cloister to which they belong. The Lent is called *Vassa* and to enter the Lent is "*Khao Parusa*". The faithful then visit the temples and cloisters, frequently bringing gifts to the monks. The 22nd of July is kept as a holiday in commemoration of Siam's entry in the great war, on that date in 1917, against the Central Powers. Wreaths are then laid at the foot of the small exquisite memorial situated at the northern extremity of the Royal plaza to recall the memory of those soldiers who gave up their lives for the great cause. In the middle of October the Lent expires—*Ok Parusa*—and the festival of "surt" is celebrated. Good friends then present each other with cakes and sweets but this feast is really a remnant of the ancestor feast held in old India. The "*Ok Parusa*" is followed by canoe racing on the river and *conuls* where teams of young men and girls compete, with much merriment and good natured chaff.

The 23rd of October is *Chulalongkorn day*, which is kept in remembrance of this beloved monarch. A ceremony is performed at the equestrian statue of this king, which stands on the plaza in front of the Throne Hall, thousands of people bring

floral tributes and incense in token of their reverence and love for the deceased sovereign. The end of October is also the time for "Tot Kathin" the annual offering of gifts, mainly in the form of new yellow robes, to the monks, a custom adhered to all over in the country. His Majesty the King, himself a pious Buddhist, gives magnificent gifts to a great number of temples, both in the capital and outside, and his people follow the august example. During this time processions of feast-clad people carrying the gifts for the monks may frequently be seen on the way to the different temples. Whether by land or water, but especially by the latter, these processions always present a most gay and vivid spectacle of joy and gaudy colours alike attractive to Siamese and Europeans. Indeed there are not many occasions in which the Siamese delight more than in a real grand "Tot Kathin". On the river may be seen tugs towing whole rows of gaily belagged boats from which music and joyous laughter are heard over the water. The royal processions, however, are the most interesting and the sight of them should not be missed by tourists who are in



Long racing canoes of this type are often seen in the Kathin Festival.



Nakon Patom Festival.

the capital at that time. One day His Majesty may be seen proceeding to one of the temples in a state-coach drawn by four horses surrounded by his mounted aide-de-camps and equerries, the royal cortege being preceded and followed by detachments of lancerelad in their light-blue uniform, wearing plumed helmets and being armed with glittering tufted lances. Then the next day the King may be

seen borne in procession seated on a gilt palanquin carried on the shoulders of red-clad porters with a page holding the scarlet royal umbrella over His Majesty, while walking on both sides of the palanquin are rows of gentlemen-at-arms carrying their silver spears, besides grand dignitaries of the realm. In front and rear of the royal palanquin, with their hands playing and colours flying, march detachments of the royal bodyguards clad in their scarlet uniforms and wearing white helmets with

black plumes. But most picturesque is perhaps the day when the King proceeds by boat to the monasteries lying on the west-bank of the river. His Majesty is then seated in a golden pavilion placed in the centre of a huge gilt and red painted state-barge, the prow of which is carved in a likeness of a dragon. A hundred red-clad sailors paddle the boat and it is a unique sight to see them lifting their glittering paddles in rhythmical time as they propel the barge over the quiet waters of the Menam. The royal barge is followed by several other craft of like construction and it is indeed a lovely picture of colour and beauty to see this fleet proceeding along the river—a sight not met with in any other part of the world outside Siam.

Several other feasts take place towards the end of October and during the first days of November. Among these are the annual boat



The Swing Festival.



The Swing Festival.

Three men swing to and fro until one succeeds in holding with his mouth a purse of coins.

aces and the pilgrimage to the idyllic *Phra-chedi Klang Nam*, a temple island lying in the Menam almost opposite the town of Paknam or Samul Prakara, which attracts big crowds of gaily dressed people who come by boat or rail from the capital and the neighbouring land districts. About the same time there is held a big popular fair at *Phu Khao Thong* which lasts for three days and during that time it will be seen that the base of the chedi, crowning the tree-clad brick mountain, is wrapped in a broad piece of red cloth. Thousands of pilgrims then climb the stairs leading up to the chedi to worship the true relics of the Buddha that are enshrined there. At the foot of the mount and in the adjoining streets are hundreds of temporary booths erected where all sorts of toys, sweets and cakes are sold and where shows of different kinds are going

on. While this takes place in the capital, there is another three days' fair and pilgrimage at *Nakon Patom*, a small town lying to the west of Bangkok in the circle of *Nakon Jaisri*, famous for its gigantic *phra chedi*, the tallest in Siam. A rite much celebrated in former days but now unfortunately falling in abeyance, is the *Loy Krathong*. This ceremony is probably of Brahmanic origin, the idea being to appease the genii of the waters by offering small boats made of bananas, bamboo or light wood or vessels made of plantain leaves or paper wherein are placed offerings of food, cakes and sweets, flowers, incense sticks, tapers, dolls and dolls' canoes, etc. are set adrift on the river while the favour of the water spirits is invoked. In *Chieng Mai* and along the *Mekong* river this custom is still very much alive and to see



Seen in the Procession: The Swing Festival.



Phra Prang, Bangkok, where an impression of Buddha's foot is shown.

the river on a quiet starlit night decked with hundreds of these small lighted vessels drifting slowly with the current is a most fairylike spectacle. A little known ceremony taking place also in the month of October is the offering of a sacrificial taper by His Majesty to the Hindu Triad.

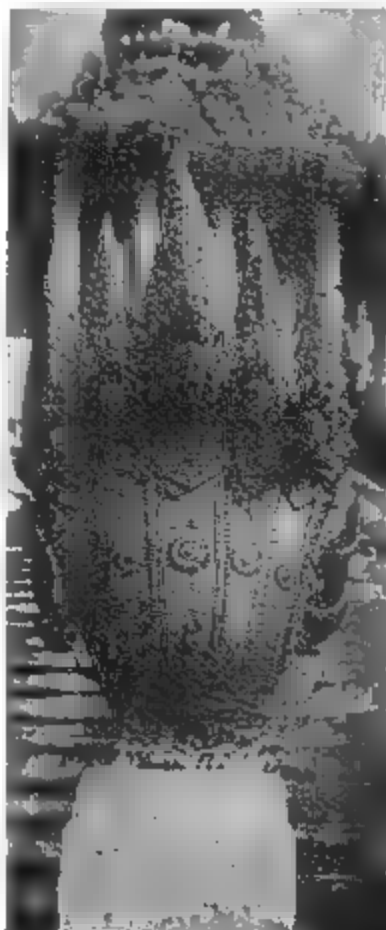
One of the year's biggest feasts is, of course, *His Majesty's Birthday* which falls on the 8th November. The ceremonies and state functions occupy, however, five days. There are religious ceremonies, a reception of the diplomatic corps which presents its congratulations, a grand gathering of princes and high officials in the Throne Hall.

During this time the whole town is gaily beflagged and the houses decorated, the royal monogram in red and white being conspicuous together with the device "Song Phra Charoen"—Long live the King—while at night magnificent

illuminations transform the palaces and the whole town into some fairy place; most picturesque is perhaps the river, where the Siamese men-of-war are illuminated from deck to masthead reflecting their myriads of lights in the dark waters of the river.

The 11th November is a national holiday in memory of the conclusion of *the armistice* that ended the great war in 1918.

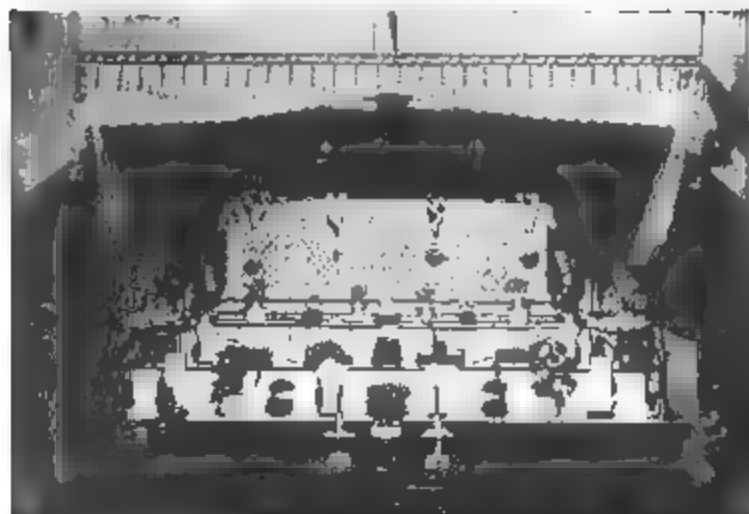
In the month of December or January the Swinging feast, called *Tri Yambhava* or *Lah Ching Cha*, is celebrated. It is apparently a harvest festival and of purely Brahmanic origin and takes place on the square of Sao Ching Cha in front of Wat Sudat in the capital. This feast lasts for two days, though not in succession. A mock king, generally a high official appointed by the king, presides at the ceremony and is borne on a palanquin, escorted by the court Brahmans, in a great



Phra Buddha Bat.

procession to the swinging square where the actual ceremony is performed. This procession which starts from somewhere near the palace is differently composed each year and in it one may see such anomalies as war elephants with full trappings, motor cars, Siamese warriors in ancient dresses, modern military with their crashing bands and all kinds of strange shows exhibited on the top of motor lorries. The procession always evokes great interest and attracts thousands of onlookers who throng the streets through which the procession passes. When the procession has arrived at the Swing the Brahmans invoke the Hindu gods and the swinging then starts. In the centre of the square stands a gigantic kind of gallows made of two colossal red painted teak pillars joined together at the top by a carved cross piece from which the swing is hung. Three men standing in the swing now swing to and fro, from east towards west, until one of the men with his mouth succeeds in seizing a purse with money fixed to a bamboo stuck in the ground at a little distance to the west of the swing. During all this time the mock king is supposed to stand on one leg. The swinging being over, the Brahmans sprinkle the crowd with consecrated water out of cows horns and the picturesque procession returns to its starting point.

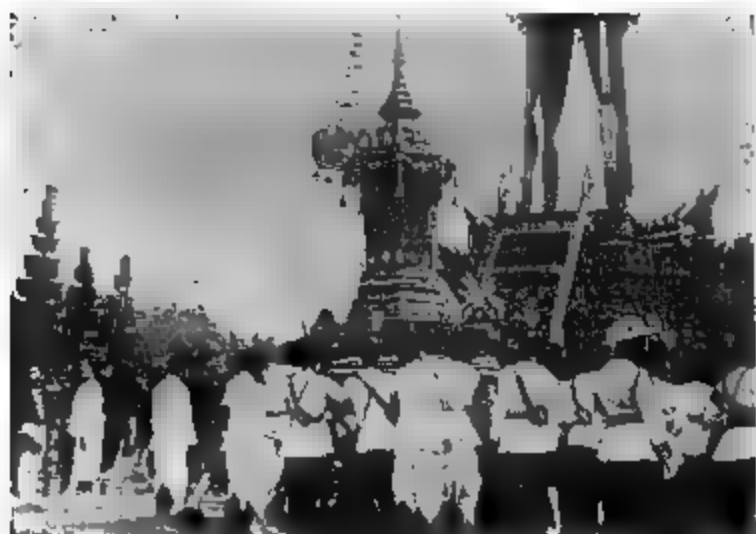
In the month of February occurs the *Chinese New Year* and for three days the overtoiling Chinese ceases work and enjoys life by firing off crackers, eating and visiting friends. In this month also is celebrated the *Mughal Buja* festival or Buddhist All Saints. February too and a part of March is the season for making pilgrimages to the famous shrines at *Phra Buddha Bat*, lying to the North-East of



After death the remains are kept at home for a certain period before the actual Cremation.

Ayudhya, where an impression of the Buddha's foot is shown ; at *Phra Chai* near Saraburi, where on a vertical cliff wall is seen the impression of the great Teacher's shadow ; at *Phra Taen Sila As*, lying to the west of Utaradit, where a stone, on which the Buddha once sat preaching, is exhibited and finally *Phra Taen Dong Rang*, to the north of Rajaburi, where according to popular belief the Buddha passed into Nirvana. During the last days of March falls *Trut Thai*, the old Siamese New year's feast which is celebrated throughout the Menam Valley by the rural population with games and other kinds of amusement, and herewith end the annual feasts and ceremonies of the Siamese year.

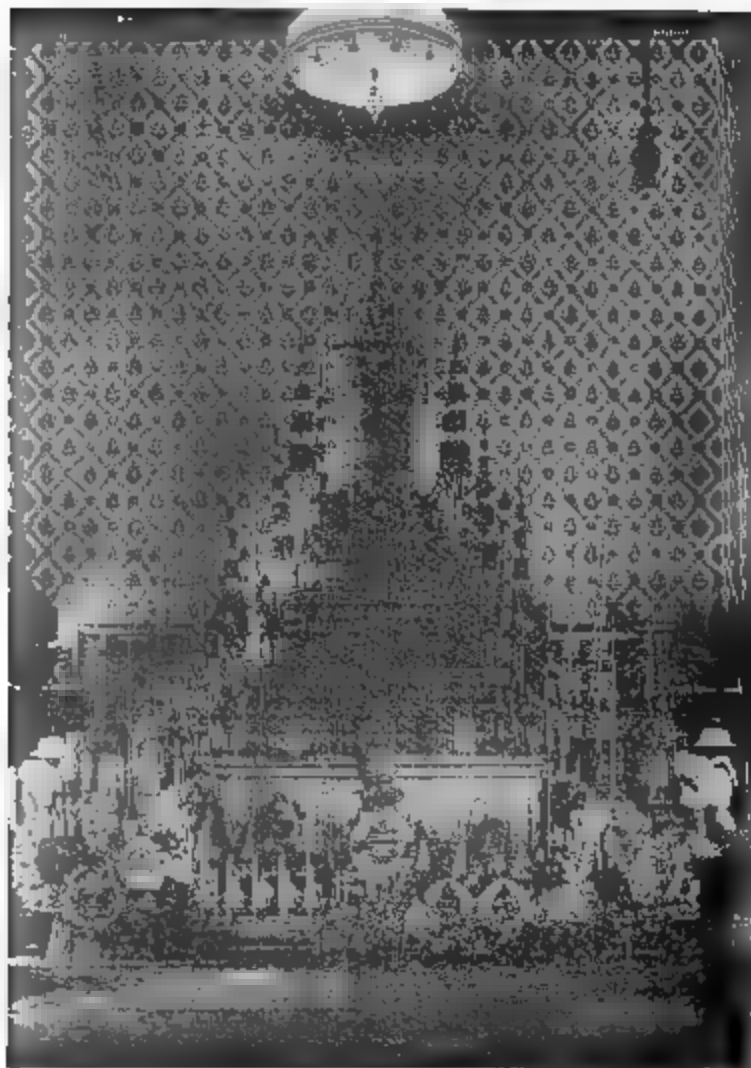
Besides the fixed annual feast and ceremonies there are, however, many others at which Brahmanas or Buddhist monks



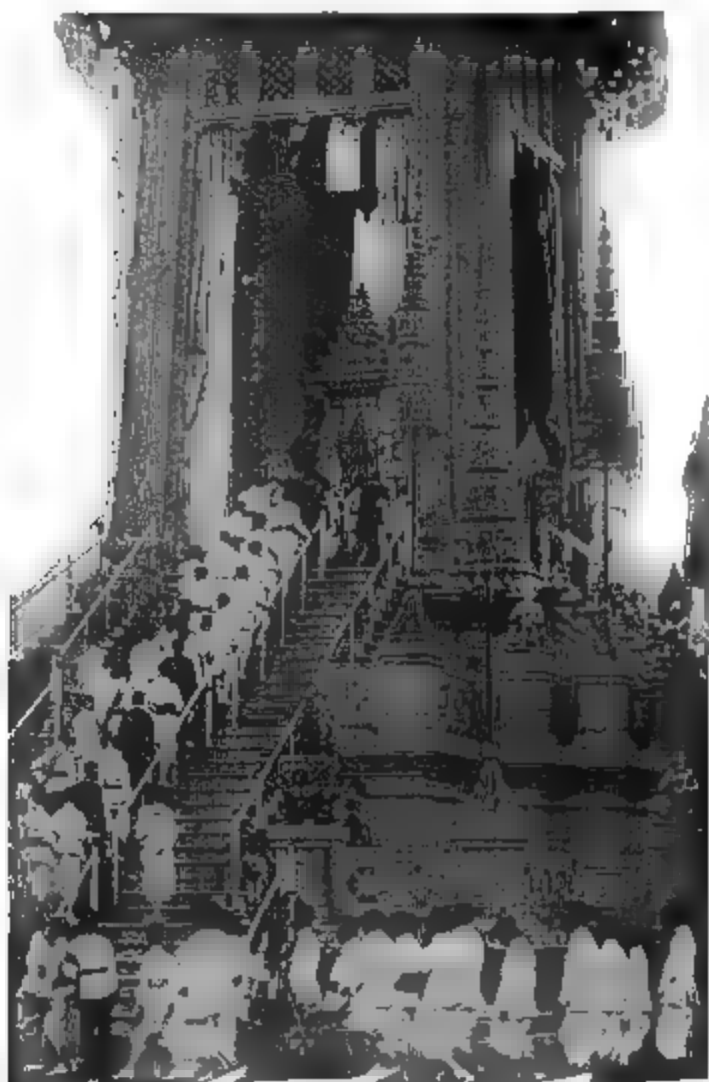
The Royal Cremation, H. M. King Rama VI
The Golden Urn ready to be placed on the Great Funeral Car

may officiate, chief among these are the *tonsure ceremony*, the admission to monkhood and the cremation of the dead. The first ceremony is of purely Brahmanic origin and generally takes place in March-April but is now quickly dying out. In former days the heads of all children were shaved leaving only a small tuft of hair or topknot on the crown. This was kept up to the age of fourteen when the tuft was shorn whereafter the hair was allowed its natural growth. The shaving of the topknot, called "Karn gon chuk", is accompanied by Brahmanic rites and feasting — also the invited Buddhist monks are feasted — and the guests all bring gifts to the candidate, who, after a ceremonial bath, is now considered a grown up person.

The "*Buat Nak*" or admission to the priesthood may take place at any time of the year with exception of the Varsa or Lent. The name originated from a myth about the Nāga who tried to be admitted to the brotherhood of monks during Buddha's time (Nagas may assume human form)—but when the Lord Buddha discovered his true nature the Nāga was expelled. As already mentioned under "Religions" every young Thai man ought to enter priesthood, even if only for a short time and the majority adhere to this rule. On the day appointed for his admission a big procession, consisting of his family and friends, is formed. At the head marches a band playing lively marches followed by a group of dancing and grotesquely masked young fellows who represent demons, ogres or wild animals. Next comes the candidate who may be mounted on a pony; he is dressed in white over which he wears a mantle of gauze adorned with gold and silver squiggles, his head is crowned with a tall pointed hat and over him is carried an umbrella. After the candidate follows the family and friends all dressed in their best clothes, the female members carrying the yellow robe he is shortly to don, besides gifts and all the other paraphernalia necessary for a monk's modest existence. This procession really symbolises and represents the life of the Buddha, the masked dancers are Mara, the tempter and his host, and the dress worn by the candidate is Prince Siddharta's royal robe. Arrived at the temple the candidate presents himself humbly to the abbot and chapter of monks and after due examination he is shaved and clothed in the yellow robe and admitted into the Sangkha or holy brotherhood.—There are still other ceremonies such as upon entering



The Lying in State. Dusit Maha Prasat. The Golden Urn contains the Royal Remains of His Majesty King Rama VI.



The Coronation of H. M. King Rama VI.

a new house, etc.; but space forbids their description. Remaining to be mentioned as the last rite of all is the *cremation*, originally introduced by the Brahmans but now quite saturated with Buddhist ritual and ideas. Cremation is practised by the huge majority of the population of Siam in which country this form of disposal of the dead is of immemorial age. When death has taken place the body is seldom cremated at once but may be kept for months in a coffin either at home or in a temple near by. The actual cremation is preceded by a religious service and after having been carried three times round the pyre the coffin containing the mortal remains is placed upon this, which more than often is itself placed inside a kind of catafalque standing under a tall spired roof. The pyre is then lighted and all present add to the fire by putting scented wood and tapers on it. Cremations are generally commenced towards sunset and the fire is kept burning during the night. The next morning the few scorched bones left together with the ashes are collected and placed in an urn which may be kept at home or deposited in a temple. In case of the death of the sovereign or princes of high rank the cremation rites become a State function of the highest rank which is performed with much splendour and elaborate ritual. For that purpose a grand and beautiful Phra Meru or Royal catafalque is built on the Royal plaza, the material used being teak wood. In the case of a sovereign there may be as many as five of these fine pavilions constructed in the so-called prasad style. The central prasad is used for the cremation of the august remains, the others being occupied by monks reading holy scriptures. These pavilions are richly

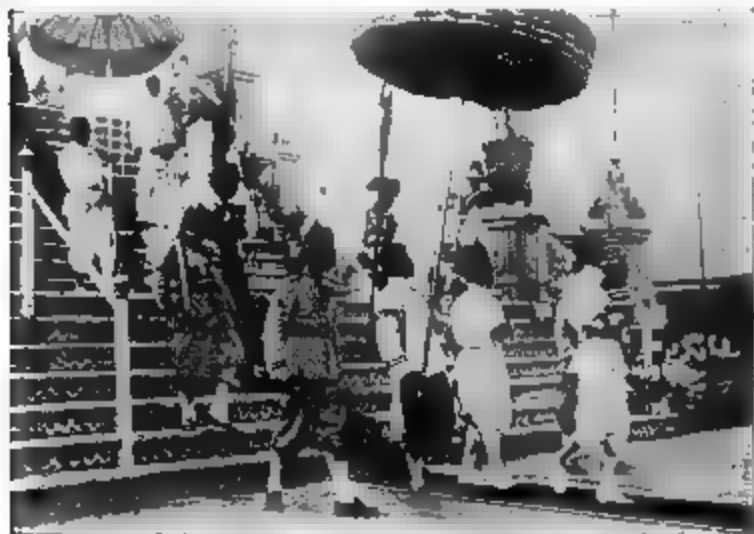
decorated and gilt, with glittering pointed roofs, and present real visions of architectural beauty and elegance. A spacious court with red-painted galleries and salas for the accommodation of the court and the guests surround the *Phra Meru*. On the day of cremation the golden bejewelled urn in which the remains of the august dead have been preserved up till then is placed on a tall juggernautlike state funeral car, the under body of which is shaped like an ancient vessel with a superstructure recalling that of a *prasad*. This car may be preceded by two similar cars. In the foremost sits a prince who strews the ground with roasted rice, an offering to the spirit of the dead, in the second follows a high ecclesiastical person who reads stanzas of the holy scriptures. A broad ribbon of white silken cloth connects this latter car with the funeral car in order to enable the deceased to profit by the prayers offered up by the holy man. Hundreds of red-clad men propel the cars, pulling



The *Phra Meru* used for the cremation of the august remains of
H. M. King Rama VI.

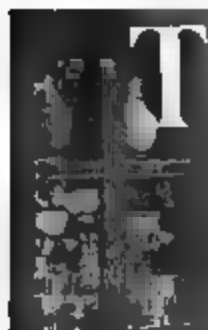
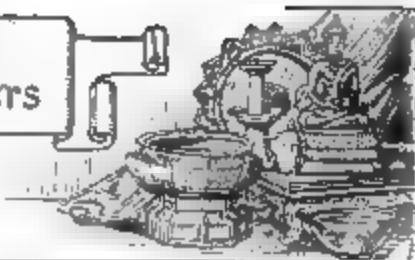
them by long stout ropes. Detachments of troops in full dress uniforms, with colours and bands playing a mournful dirge precede the procession, the funeral car itself being preceded by a band of red-clad musicians beating ancient drums and blowing shrill trumpets. On both sides of the funeral car walk military and civil dignitaries of the realm of the highest rank. Arrived at the *Pira Mera*, the urn is taken down and borne thrice round the pyre whereafter it is placed on this. His Majesty then ascends the *Pira Mera* and to the accompaniment of a thundering gun salute, he lights the pyre; princes, princesses and noblemen follow the example and thus ends a ceremony of unsurpassing solemnity and grandeur never to be forgotten by those who have been privileged to witness it even but once.

The next day the bones and ashes are carefully collected and placed in urns and—in the case of a King or Queen—borne in procession to the Grand Palace where they are kept in a special apartment. The ashes, however, are generally deposited in one of the chief temples of Bangkok.



The Ashes are placed in an Urn and borne in procession.

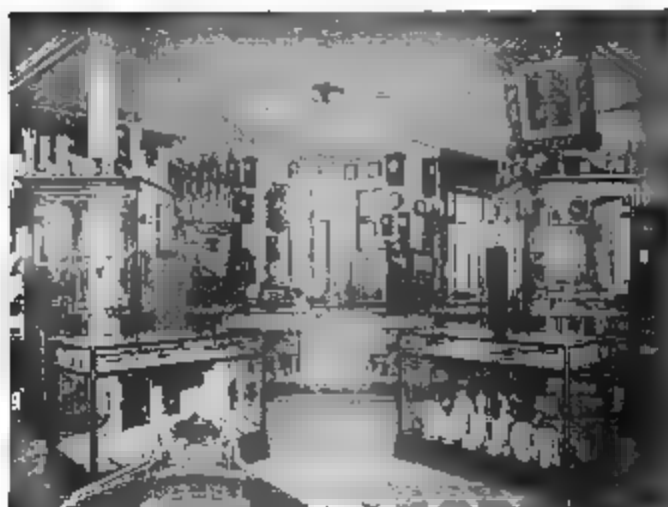
On Buying Souvenirs



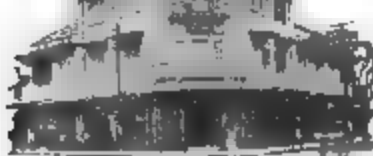
TOURISTS who are born art collectors and possess the business instinct will no doubt quickly find out where to go to find the articles they want. But for those who are not so gifted the following note may prove useful. First of all the law forbids the export of statues of Buddha or other objects belonging to the Buddhist cult. But besides these there are many other highly valuable



Interior of F. W. Murgrett & Co.



Interior of Messrs. S. A. B.'s store
(Société Anonyme Belge.)



The S. A. B. (exterior).

and interesting things which are well worth getting, such as old Siamese porcelain, melioware, silverware, silk,

carved things of wood or ivory, bronze statuettes, gongs and objects of Chinese manufacture. Beautiful, but not old, silverware and other things made according to Siamese style may be had in the Arts and Craft School, Tripetch Road; Messrs. S. Tisacman & Co.; Messrs. F. W. Margrett & Co.; Messrs. S. A. B., New Road and Messrs. L. G. Riganti, all in New Road. Old silverware can be bought in the numerous pawnshops situated in the so-called silverstreet (Ban Moh Road) near Si Kak Phya Sri. Gold ornaments and jewels may be had in the pawnshops lying in New Road between the city moat

and Worachakr Road. People interested in bronzes, groups, Siamese porcelain, carved articles may get them either in the curio shops which lie on the corner of Phra Sumern and Dinso Road near to the Temple of Wat Borvomeves or in the long narrow bazaar lane running between Rajawongse Road and Chakravat Road.

ROYAL INSTITUTE

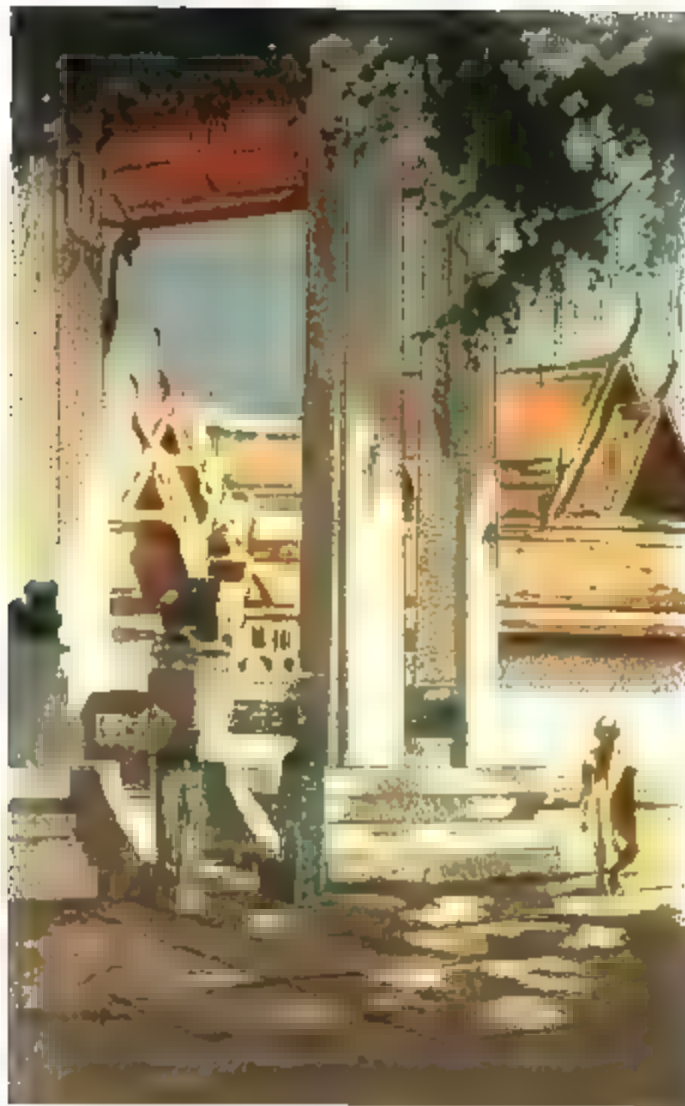
ARCHAEOLOGICAL SERVICE

Export of Archaeological and Artistic Objects.

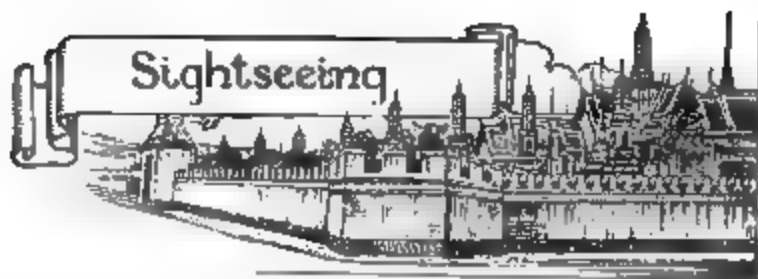
In order to guard objects of antiquity in which an historical or national interest attaches, and also objects of rare artistic value, it has been found necessary to take in Siam the same steps as in other countries, and to enact regulations concerning the sending of such objects out of the country.

The Public is informed that the Law on Export of Archaeological and Artistic Objects, B. E. 2469, forbids the sending of objects of the kind referred to without the special authority of the Royal Institute. Permission may be given after due investigation and examination. Customs officers are empowered to search for such objects among the belongings of passengers leaving the country, with authority to seize them when found to be without a permit to export. Offenders may be punished according to the Law.

Any person desirous to take antiquities or rarities out of Siam has to send a written application to the President of Royal Institute (Vajiravudh National Gallery, No Phra Dinso Road), and to bring the said objects for examination. If one or several of these objects are too heavy to be removed without inconvenience, the President of the Royal Institute may appoint an official to examine them at the residence of the applicant.



Wat Po.

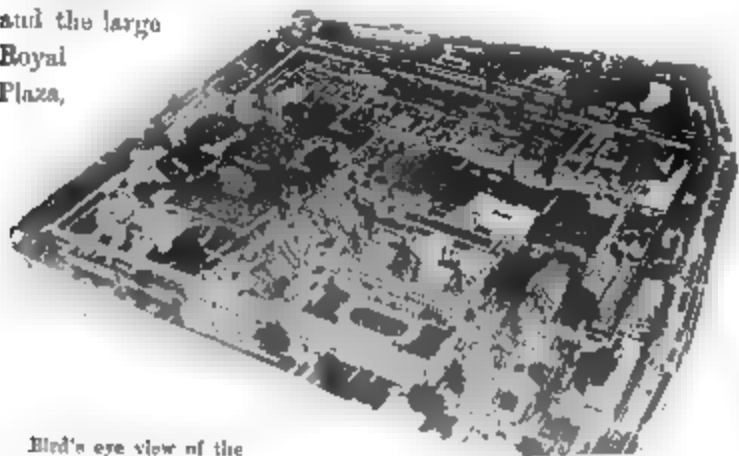


THE Grand Palace is in reality a walled town in itself covering an area of over one square mile. During the period when Dhonburi was the capital, i.e. before A. D. 1792, the site of the present palace was occupied by a settlement of Chinese traders, afterwards removed to the quarter now called Sampong, which lies to the south of the palace. Among the earlier palaces which were constructed by King Rama I., only "Dusit Maha Prasad" and "Phra Tinang Amarindr" remain in good condition. The latter stands quite close to Wat Phra Keo.* With its white washed, castellated walls, its tall gate buildings, its cluster of many tiered coloured roofs, its flashing spires and golden phra chedi, the grand palace always presents a most picturesque and charming view, a view seen best either in the early morning or at sunset from the river, for the rising or sinking rays of the sun transform the spires of the palaces and temples into flames of molten gold, while the inlaid gables flash and glitter as

*The Temple of the Emerald Buddha.

though they were encrusted with the choicest diamonds. The grand palace may be divided roughly into three portions, viz: a northern, central and southern. The northern part contains in its eastern half the Wat Phra Kee, the golden chedi and adjacent buildings surrounded by galleries while in its western half lies a group of Ministerial and Departmental buildings. The central portion contains a row of palaces while in the southern part is a number of buildings mostly occupied by the household of the late King Chulalongkorn. To the west, the Grand Palace faces the river and here there is a fine esplanade with green lawns and shady trees. Close to the river stands a beautiful sala or reception room, a small carved and gilt palace in itself, which is used for purpose of audience when His Majesty the King departs or arrives by water: the handsome three-masted Royal Yacht "Mahi Chakri" may often be seen moored in front of this pavilion. To the north, the palace faces the Na Phra Lan Road

and the large
Royal
Plaza,



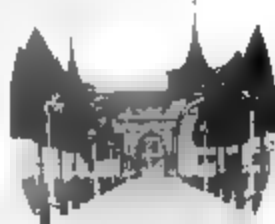
Blod's eye view of the
Grand Palace.

On entering the Grand Palace, one sees on the left hand side, the imposing structures of Wat Phra Keo.



called the Sanam Phra Meru. To the east it faces from north to south the Ministry of War, a huge square of three-storeyed buildings in front of which is seen a collection of old and

very interesting guns: next comes the Saranrom Palace and its beautiful park; finally, to the south, the palace faces the extensive group of temples called Wat Phra Jetubon or Wat Pa. Tourists having obtained the necessary permission to visit the Grand Palace and Wat Phra Keo, are always admitted by the gate called Pratu Vises Jai Sri (the gate of supreme victory). Having entered this gate one follows a broad stone paved road leading to the inner palace gate; on the right-hand are the Ministries of Finance and His Majesty's Secretarial Department and a little more distant the Foreign Office. On the left lie the barracks of the Palace Guards, then one

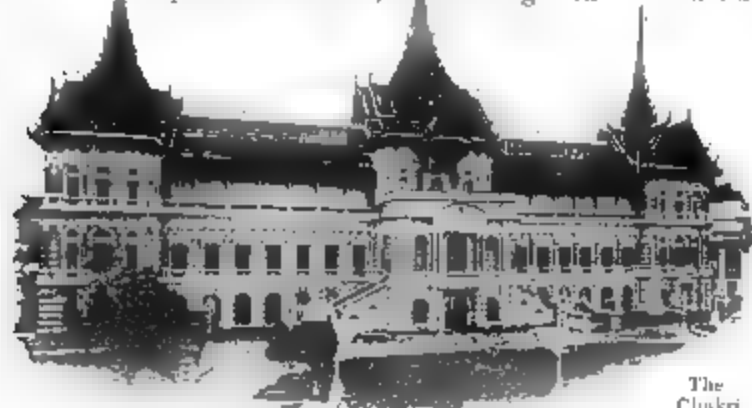


The walk leading to the inner palace gate.

passes
beyond
tures-

a lawn surrounded
which looms up in
que Wat PhraKeo,

by curiously shorn trees
the background the pic-
the golden chedi

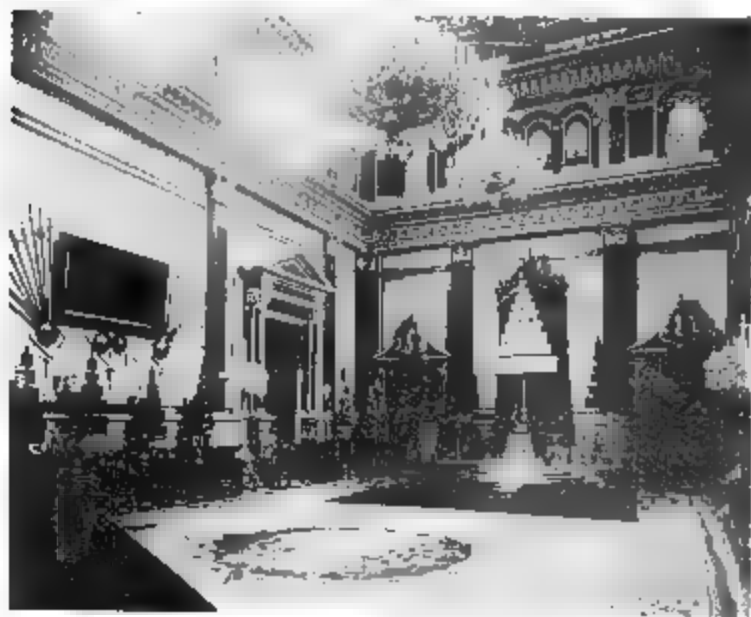


The
Chakri
Palace.

the Maha Mandapa (Mondhap) and the pantheon. The big yellow building next passed is the Sala Sabadai where on special occasion, state balls and receptions are given. And now we pass under the arch of Pratu Piman Jaisri, i.e., "the Gate of the Abode of Victory" and enter the inner courtyard just in front of the Chakri Palace. On both sides of this last gate stretch long buildings in which the Ministry of Royal Household is lodged. There are reception rooms in the latter in which Foreign Diplomatic representatives and visitors are received. *The Chakri Palace** is an imposing building constructed after the plans of a British Architect in the style of the Italian Renaissance but covered with roofs of pure Siamese style. The palace has three storeys and is approached by a monumental staircase with

* Chakri is the name of the present dynasty and means "powerful."

flights on both sides. In front of the palace is a fine lawn adorned with many fantastically pruned dwarf trees. Having ascended the staircases we find ourselves in a big hall the walls of which are decked with a collection of ancient fire and hand arms. To the right and left, there are flights of marble steps leading up to big saloons which we are to visit presently. In the meantime let us enter the throne hall just in front of us. This is a large room with a glass ceiling. At the end stands the old fashioned throne under the white nine tiered Royal Umbrella. From the centre of the roof is suspended a huge crystal chandelier, and on the walls, between collections of old arms, hang paintings representing historical events, such as the



The Throne Hall, Chakri Palace.

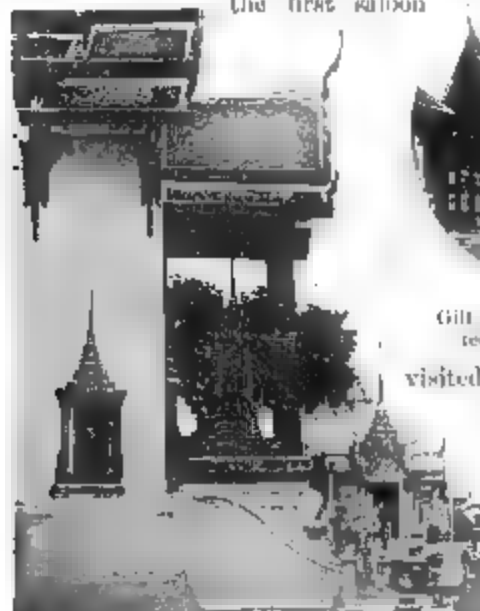
reception of King Phra Narai's Ambassador by King Louis XIV in Versailles, Queen Victoria receiving the Siamese Embassy sent by King Mongkut, and European Ambassadors being received by the late King Chulalongkorn. Next we visit the saloons lying to the left of the ante-chamber. The first saloon is partitioned into two parts by a row of fine marble columns, the walls being covered with big paintings of the Royal Family. Below these pictures is placed a row of busts of the European Monarchs and Chiefs of State who reigned during the seventies of the last century. A silver equestrian Statue of the late King and a beautiful model of the Albert Memorial, also of silver, are placed on the floor, while between



Interior, Chakri Palace.

the windows facing the courtyard a row of bronze statues clad in the armour and uniforms of the 17th Century act as torch bearers. Beyond this saloon lies the so-called green saloon, the southern wall of which is entirely covered by a huge painting of King Chulalongkorn and Queen Saovabha Bhongsri surrounded by their children. The other walls are covered with paintings of other members of the Royal Family or deceased statesmen of note. Among the latter one notices the characteristic features of Somdech Chao Phraya Suriwongse, who was the Regent during the minority of King Chulalongkorn. We finally visit the saloons lying to the right of the entrance hall. This last saloon with its marble colonnade and portraits of members of the Royal Family resembles

the first saloon



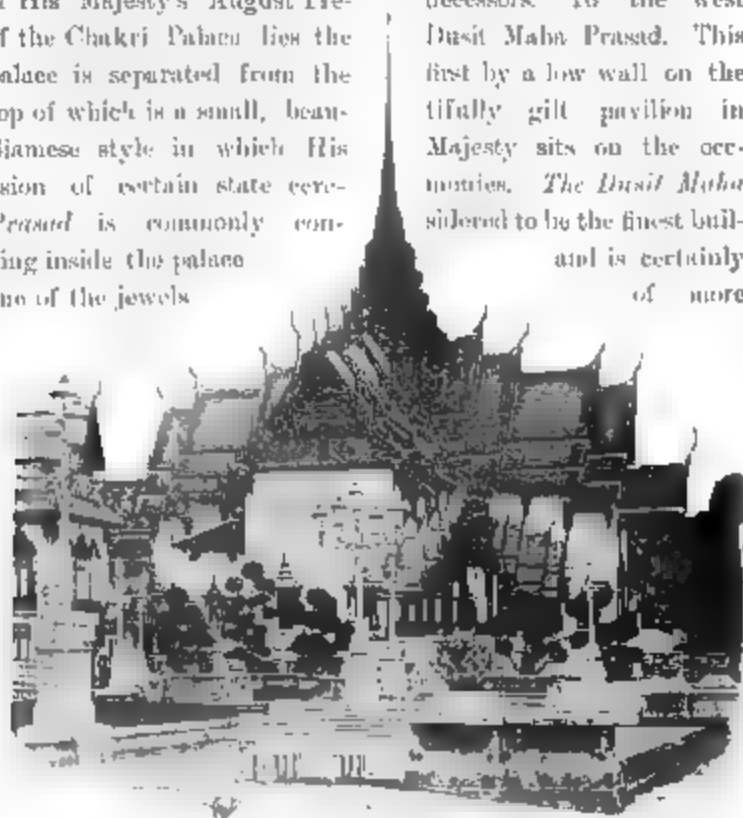
Dust Mala Prasad (Front portion.)



Gilt pavilion where His Majesty receives ceremonial bath.

visited by us. The ceilings in the three saloons are richly adorned and on festival occasions these rooms present at night a superb spectacle especially when thronged with the

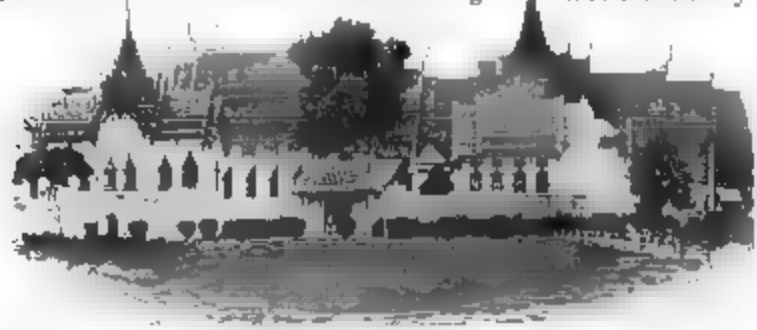
grand dignitaries of the Kingdom arrayed in their sumptuous uniforms. The third storey, to which visitors are not generally admitted, contains among other rooms, a kind of Royal mausoleum where the Golden Urns, in which are deposited the bones of His Majesty's August Predecessors. To the west of the Chakri Palace lies the Dusit Maha Prasad. This palace is separated from the first by a low wall on the top of which is a small, beautiful pavilion in Siamese style in which His Majesty sits on the occasions of certain state ceremonies. *The Dusit Maha Prasad* is commonly considered to be the finest building inside the palace and is certainly one of the jewels of more



Dusit Maha Prasad

recent Siamese architecture. It was built for purposes by King Rama I., and has since for the coronation of some Kings

for ceremonial been used both and for the ly-



Interior of the Grand Palace
with the spire of Dusit Maha Prasad in the background.

ing in state of Royal Remains. The building has the form of a blunt cross, the four wings being covered with five tiered roofs, from the centre of which (where the ridges of the roofs meet) rises a beautiful nine tiered prasad spire, its base being supported by four enormous Garuda. In the middle of its only chamber is an interesting relic from the early history of Siam, a big stone slab with carved edges now used as the seat of a throne. This stone was hewn in A. D. 1292 by King Rama Kambaeng, of Sukhódai, son of that Phra Sri Aditiya who liberated the Thai from the yoke of the Cambodians. The stone was, in the days when Sukhódai was a capital, used by the King who sat on it when he gave audience or instructed his people and at other times by Buddhist priests. His Majesty's Grandfather, the learned King Mongkul, when a monk himself, discovered this stone among the ruins of the old capital and had it brought down to Bangkok. To the north of the Dusit Maha Prasad lies the building which houses the Ministry of the Privy

Seal. To the east of the Chakri Palace stands the Pura Tinang Amariindra Vinichai (Pura Tinang, literally, where the god or king sits, stands for Royal Palace; Amariindra being one of the Indian god Indra's many names, Amariindra Vinichai is the audience hall of Indra). This palace is the anterior part of a system of halls of which the last is called Chakra Bati Taksin, i.e. the hall where the Sovereign King presents his offerings to the monks. The middle hall is called Baisai Taksin, i.e. "the vast hall of offerings", and here important ceremonies take place, such as the Coronation or solemn audience. In the background of this last hall is seen a gorgeously gilt throne.



Entrance leading to Dwisit Maha Prasad.

on which the King appears on such occasions. To the west of the Amarindra Palace is a small sala closely curtained. This seemingly unimportant looking structure is however of great historical interest because it was in this sala that King Rama I. sat when he was offered the Crown by the people in 1782: it is therefore much revered by all. On the right side of the Amarindra Palace stands a small gilt pavilion with marble floor: in this pavilion the King receives a ceremonial bath thrice a year. This latter ceremony is of purely Brahminical origin and has as such been



Gilt pavilion near Dusit Maha Prasad.

handed down from the time when the Cambodians still were the Masters of Siam. On the east side of the Amarindr Palace, between this and the palace wall, is a garden called Shivalai, i.e. Shiva's abode. In the middle of this garden stands a bôt built of grey marble and called Phra Buddha Ratana (the jewel of Buddha), while in the south-eastern corner rises an old palace crowned by the same kind of spire as that of the Dusit Maha Prasad and bearing the same name as the garden. To the east, on the top of the palace wall there is a construction called Phra Tinnang Sudhaisvariya a small palace in itself. From this building their Majesties and the court watch the various processions, which come along the Sanam Chai Road, (i.e. the road skirting the eastern palace enceinte). Finally at the northern end of this garden lies the Borom Piman Palace which is built in modern European style. Behind these palaces just visited lies, as already mentioned, the quarter inhabited by the household of the late King Chulalongkorn.





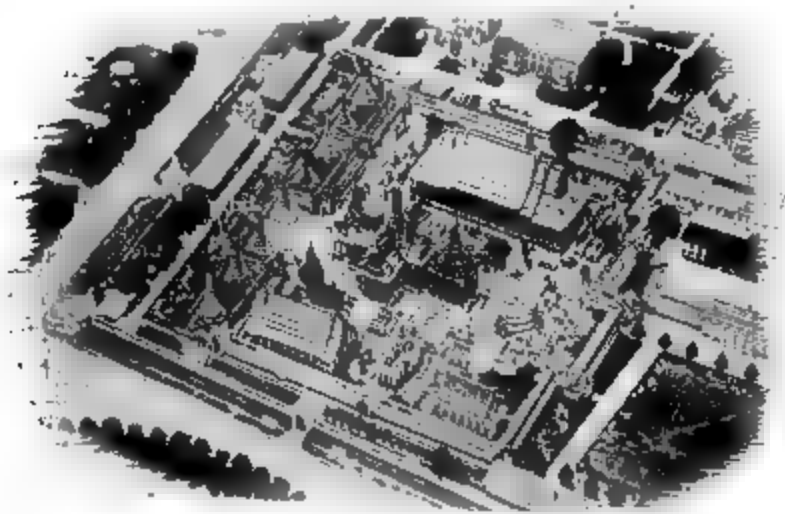
To visit the Temple of the Emerald Buddha or *Wat Phra Keo* we leave the inner palace court through the *Pratu Piman Jaisri* and thereafter turn right, following the passage between the *Sala Sahasai* and the offices of the Privy Purse until we arrive at a door in the galleries which enclose the temple and adjacent buildings. The buildings lying inside the

gallery may be divided into four groups, i.e. the *hôt* containing the famous and sacred image of the so-called Emerald Buddha; the terrace on which stand the pantheon, the *Maha Mandapa* (pronounced *Mondhop*) and the *Golden Phra Chedi*; the eight *phra prangs* and the group of buildings lying to the north of the terrace. The galleries are built in the form of an irregular square closed to the exterior but open to the courtyard. They are constructed of white washed bricks and roofed with red tiles. On the inner sides of these walls are painted scenes from *Ramayana*, part of these paint-



The Kinnara.

ings being under restoration. A number of heavy wooden doors pierce the faces of the galleries; at three of these entrances are seen pairs of huge statues made of brickwork covered with glazed tiles. These figures represent demons, so well-known from the epic of *Ramayana*; the statues are very impressive, quaint and picturesque. The *bôt*, usually called *Wat Phra Keo*,* occupies the southern part of the space enclosed by the galleries, its axis lying in east and west. A low wall pierced by four entrances which are guarded by pairs of bronze lions surrounds this building. The eight *bai sema* are placed outside this wall. The exterior walls of the *bôt* are covered with a layer of



The Temple of the Emerald Buddha
(Taken by the Siamese Aeronautical Service).

* Its official name is *Wat Phra Sri Rattana Nasadaram* i.e. the temple containing the beautiful jewel of the monastery of the Divine Teacher.

plaster inlaid with flowers and patterns of gold and blue, their faces being broken by rows of windows, while at the base of the walls runs a frieze of small Garudas grasping serpents in their hands. Both on the eastern and western gables are some carved figures of the god Vishnu mounted on the Garuda. The roof is covered with dark blue glittering tiles, its projecting eaves being supported by rows of columns which run on both of the long sides of the building; at the end of the bôt the projecting roofs are supported by rows of big columns forming roomy porticos. Round the eaves of the roof are hung many small, sweet-toned bells, consisting of gilt pieces of metal shaped like Khodi leaves whose silvery voices may be heard to the furthest corners of the enclosure as they swing to and fro with every gentle breeze. Each end of the bôt is pierced by three tall doors enclosed by pilasters and surmounted with Prasâd spires; the doorways are very deep and de-



Entrance to the Bôt
Wat Phra Keo.

decorated with big heavily gilt plaster reliefs representing ogres and demons: the door sills are covered with brass. The panels of these doors are inlaid with mother of pearl patterns of excellent craftsmanship. On the panels of vertical rows of theological animal, are made up of as "lai_kranok"

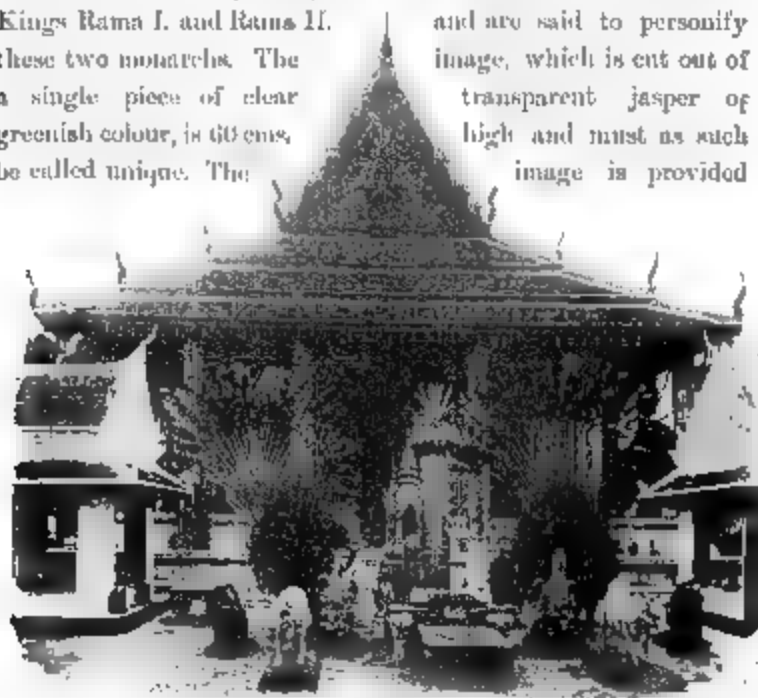
the designs being of a rare beauty. In the central door these designs consist of circles, each circle containing a myrtle while the panels of the two side doors intricate patterns known in Siamese a kind of stylised flower patterns,

said to have been evolved from the rice flower. The inlaid doors of this temple together with those of the bôt in Wat Po are without comparison the finest examples to be found in this branch of art in Siam. We now enter the holy of holies of the kingdom, and come into the presence of the venerated jasper image of Buddha, known as the Phra Keo Morakot. There in the background in the mysterious half-light it sits enthroned under a golden canopy high up



The Mondhop used as library.

on the top of a most gorgeously decorated and gilt altar which rises tier upon tier. At the base of this altar are arrayed the golden and silver trees which were formerly sent in token of tribute by the Lao vassal princes and from the Malay Rajahs to their overlord in Bangkok. At the two foremost corners of the altar stand life sized golden statues holding nine tiered gilt umbrellas in their clasped hands. These figures represent Gautama in his princely dress, they are gifts of the Kings Rama I. and Rama II. and are said to personify these two monarchs. The image, which is cut out of a single piece of clear transparent jasper of greenish colour, is 60 cms. high and must as such be called unique. The image is provided



The Bhi Temple of the Emerald Buddha.

with three changes of dresses and clothes these vestments during the rainy seasons. According to this

of vestments consisting of head of pure gold studded with jewels, are worn respectively the cold and the hot according to tradition of the image of



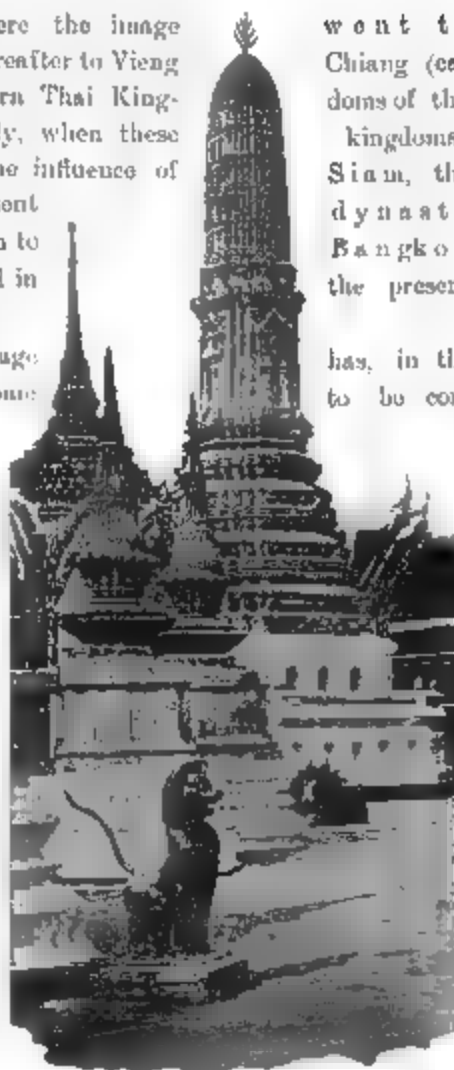
A yaga-

The Bui (side view).

Buddha was made by the gods for a Naga King in Ceylon; from Ceylon it came to Nakon Sridharmaraj, from which place, after many wanderings, it came to Chiengrai; (that the present image really was in that town in the year A. D. 1456 is at least certain). From Chiengrai it next went to Nakon Lampung where it was kept for some years in the Wat Phra Koo and in 1468 it was placed in the big temple of the Chedi Luang in

Chiengmai. From there the image Luang Prabang and thereafter to Vieng pitals of the north eastern Thai Kingdoms (same names) and finally, when these were brought under the influence of first king of the present brought the image down to where he had it placed in Wat Phra Keo.

This sacred image process of time, considered as the palladium of the dynasty and of the State of Siam. Its history has been intimately linked up with most of the principal peoples who go to make up the widespread Thai Race. The ceiling of the hot with its solid cross-beams is decorated in red and gold, and the walls are decked with very interesting frescoes representing the most important events of the life of Buddha.

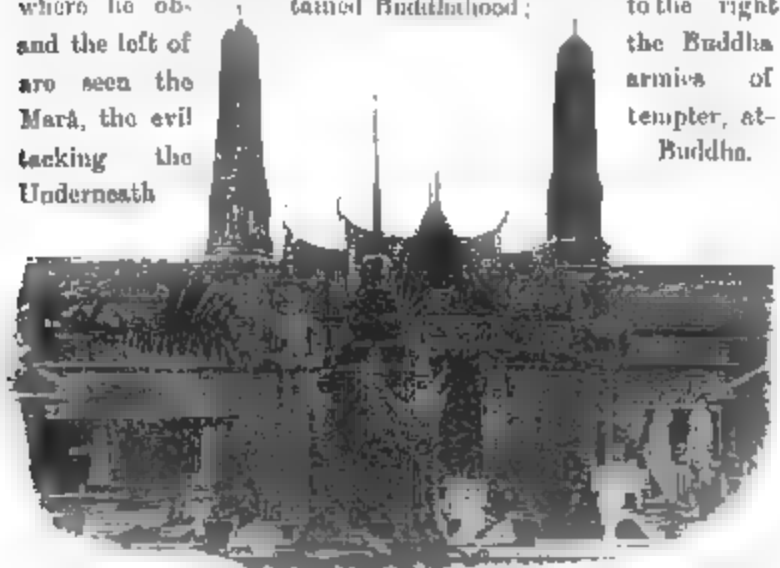


went to Chiang (cadoms of the kingdoms Siam, the dynasty Bangkok the present

has, in the to be con-

One of the eight images representing the eight planets.

Visitors acquainted with Bishop Bigandet's excellent translation of "the life or legend of Gautama" will easily understand and recognize most of the wall paintings. To follow these in chronological order one must commence with the pictures on the southern wall just abreast of the altar, where the birth of Gautama is depicted. From here going towards the eastern wall one sees successively the events during Buddha's childhood and manhood, his life with the fair Yasodhara in the fairy palace outside Kapilavasthu, his flight to the jungle during the night on his faithful steed Kaudhaka and his life as an ascetic. Arriving at the eastern wall one next gazes upon the famous scene, the Buddha sitting under the sacred Bhodi tree in the grove of Gaya, where he obtained Buddhahood; to the right and the left of are seen the Marā, the evil tempter, attacking the Underneath



Looking out from the Dōt.

the Buddha stands Nang Dhorani, the Goddess of Earth, who coming to his aid wrings her long dark tresses causing floods of water to spring forth which put to flight the army of the demons and ogres of Mara. Continuing along the northern wall, i. e. from east to west, one thereafter sees Buddha's visit to the famous king Bimbisara, his first conversion of the five hermits, his visit to heaven where he preached the law to his mother (Queen Maya, and so on, event following event, until we reach the western wall, i. e. the one behind the altar, where a huge fresco gives a representation of the Buddhistic cosmology. All these pictures are painted on the portion of the walls above the windows and the doors, the space between the latter being covered with pictures representing scenes from the Jataka, i. e. the lives of the former Buddha or Bodhisat (Buddha having had 550 existences prior to that during which he became



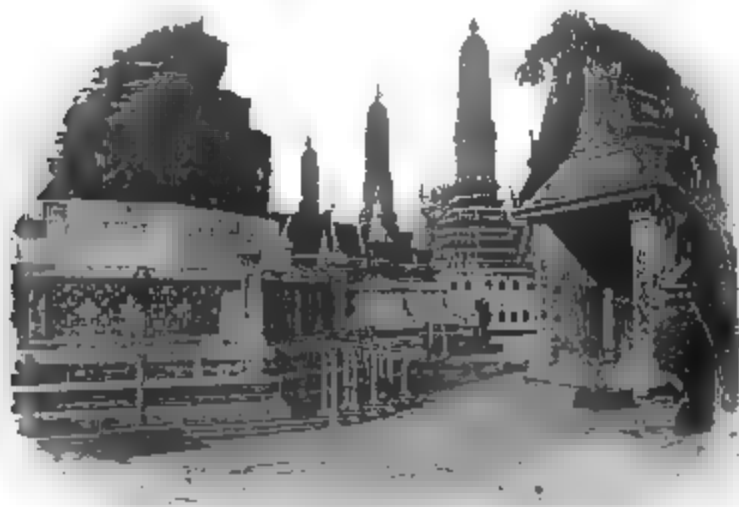
Model of Angkor Wat.



Demons guarding an entrance.

the Buddha and which terminated with his entrance into Nirvana). Under the windows are two long rows of very interesting pictures, the one on the southern wall representing a Siamese Fleet of gorgeously painted and manned war canoes, while the other on the northern wall depicts a Siamese Army on the march with caparisoned and harnessed war elephants. Grouped on both sides of and behind the altar are a number of Royal Insignia, such as many tiered parasols besides various gold embroidered talapats or fans, Royal gifts to learned and pious ecclesiastics of high rank. In some glass montres are seen, amongst other gifts to the sacred image, the costly gold vestments worn during the different seasons as already mentioned above.

In the bôt of the Emerald Buddha many important and State ceremonies take place annually, such as the great State ceremony called "Thue Nam" or the drinking of the water of allegiance by the chief civil and military officials in the presence of His Majesty; at such times the bôt presents a wonderful and splendid picture, so resplendent with pomp and colour that a painter's brush can hardly do it justice. The bôt which was built by King Rama I. in 1785 still remains in almost exactly the same condition as it was then, due largely to the excellent attention given to it by the successive kings. The last important repairs took place during the reign of King Chulalongkorn on the occasion of Bangkok's centenary in 1882. The Bôt of Wat Phra Keo is surrounded by numerous salas, towers,



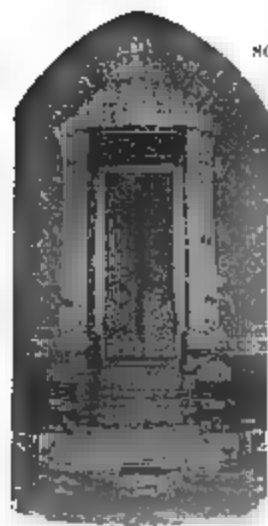
The terrace showing three of the eight prangs representing planets.

and statues, some of which are of considerable interest. To the east of the bôt is seen the statue of Ganesha, the elephant-headed god, wearing a tiara. His seat being lined with a row of human skulls thus indicating the dismal shivaitic cult; this statue, hewn out of sandstone, is of Cambodian origin. Other statues ranged in pairs represent certain personages from the epic of Ramayana or from Thai folklore. On the southern side of the bôt rises a beautiful belfry surmounted by the slender tapering spire known as the Yôd Prasâd; this belfry is the finest



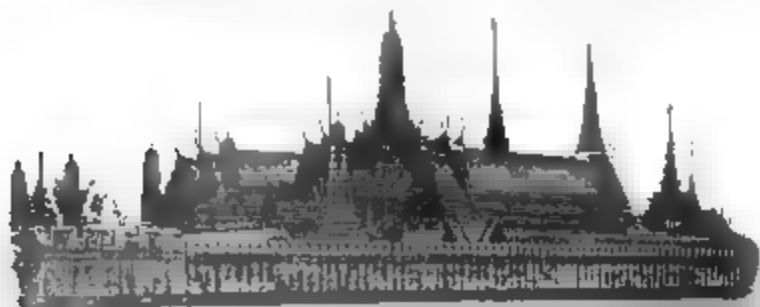
Bronze image of a sitting "rahi."

example of this kind of architecture to be found in Bangkok. Twelve small salas surround the bôt on its northern and western side; some of these contain interesting sculptures and statuary from Cambodia, Java and the Malay Peninsula. The Javanese Buddha sculptures hail from the world famous Barubudur; the Cambodian sculptures come mainly from Angkor Wat. The latter group includes an interesting frieze representing nine of the principal Brahmanical gods. Notice also a sculpture repre-



Front door of the Wat.

sculpting the birth of Buddha. On the western side of the hôt are two small buildings, the northern one containing images of the Buddha made in memorial of the Kings of Ayudhya. Visitors should note the different attitudes of the Buddha so admirably depicted in these small brass images. On the walls are paintings of scenes from the history of the old capital made by In Khong a famous monkish painter, who lived in the beginning and middle of the 19th century. The bronze image of a sitting rasi or hermit, near the above mentioned building, is a good piece of modern Siamese workmanship and is said to have

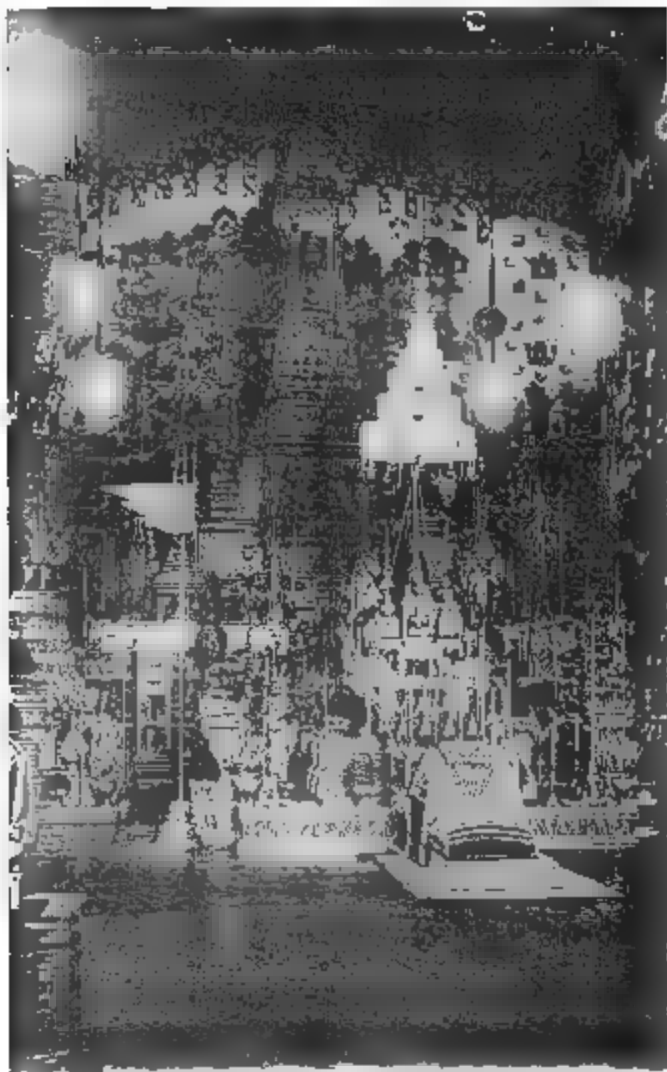


The Temple of the Emerald Buddha from outside.

power to cure diseases. At the foot of its pedestal lies the stone slab and the roller commonly used for grinding Siamese medicaments. The second important group of buildings include the pantheon, the Mahā Mandapa and the Golden Phra Chedi. These buildings all lie on a marble paved terrace situated to the north of the bôt. The Ho phra Debbidorn or pantheon, is the easternmost of these three buildings and is constructed in the form of a blunt cross with four frontons and covered with quadruple tiered roofs, the eaves of which are supported by a colonnade surrounding the building; from the centre, where the ridges of the roofs meet, rises a tall yellow phra prang which terminates in the trichula of Shiva.* Originally this building was destined to shelter the image of the Emerald Buddha, but owing to the lack of space in the interior chamber for big state ceremonies, it was converted into the present form. Here the statues of His Majesty's ancestors are kept. The pantheon is opened to the public only once in a year when the populace of all classes attired in their best holiday dresses throng in front of the broad staircase with tapers and incense, ready to do worship. This event forms a picture full of vivid colour which can hardly be surpassed anywhere else in the world. The central building, the Mahā Mandapa or Mondhob is a tall square formed building, covered with a pyramidal shaped roof, terminating in a tall slender spire. The eaves of the roof are supported, as are those of the pantheon, by colonnades running round the building. Four small staircases lead up to the narrow terrace on which the building rests, the railings of these

* The ensemble of this peculiar and picturesque monument makes a most striking impression and stands out among the many beautiful temples of the capital.

THE TEMPLE OF THE EMERALD BUDDHA



Interior of the B&A.

staircases being shaped like golden many-headed nagas; while on the four corners of its base are placed fine stone images of the Buddha from Cambodia. In the Mahā Mandapa is kept the Siamese pali version of the Tripitika which was completed during a famous religious council held in Bangkok in the year of B. E. 2331 (A. D. 1788). The tall stupa or phra chedi is called Phra Sri Ratanas Chetiya and was erected as recently as 1885, it is wholly covered with minute



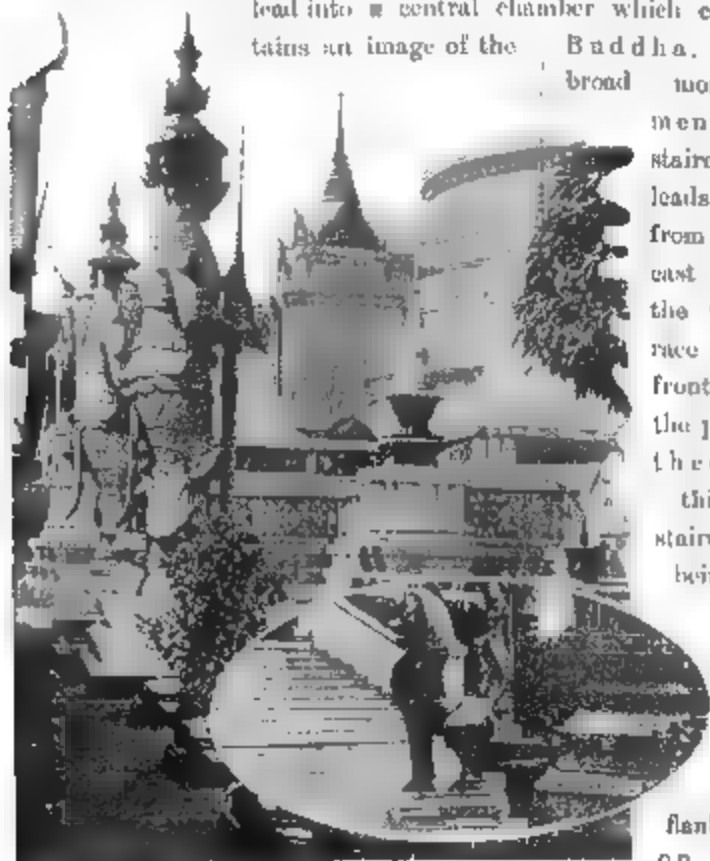
The central door of the Mahā.

gold coloured tiles and when seen from a distance looks like a

solid mass of gold. At sunrise and at sunset when the chedi catches the rose edged hues of the rising or setting sun it glitters and glows over the coloured roofs of the temples and the white of the many tiered spires of the adjacent prangs and chedi. Four doors, their porches surmounted by small chedi lead into a central chamber which contains an image of the Buddha.

A broad monumental staircase leads up from the east to the terrace in front of the junction, this staircase being

flanked
on its

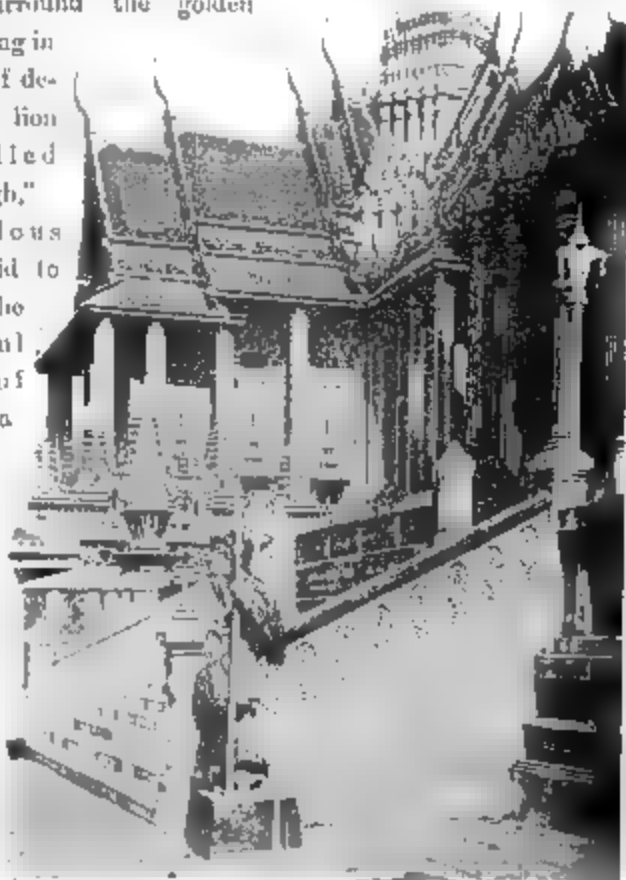


Around the Library and the Maha Mandapa.

top by two golden chedi, the bases of which are supported by a row of 18 demon kings acting as caristides. On the terrace in front of and on both sides of the pantheon are a number of quaint mythological figures, half men half birds, male and female, called "kinaras." These as well as the figures which partly surround the golden

chedi, being in shape half demon, half lion and called "norasingh," are fabulous beings said to live in the wonderful forest of Himavanta at the foot of Himalayas.

Other objects of interest to be seen on the terrace are the con-



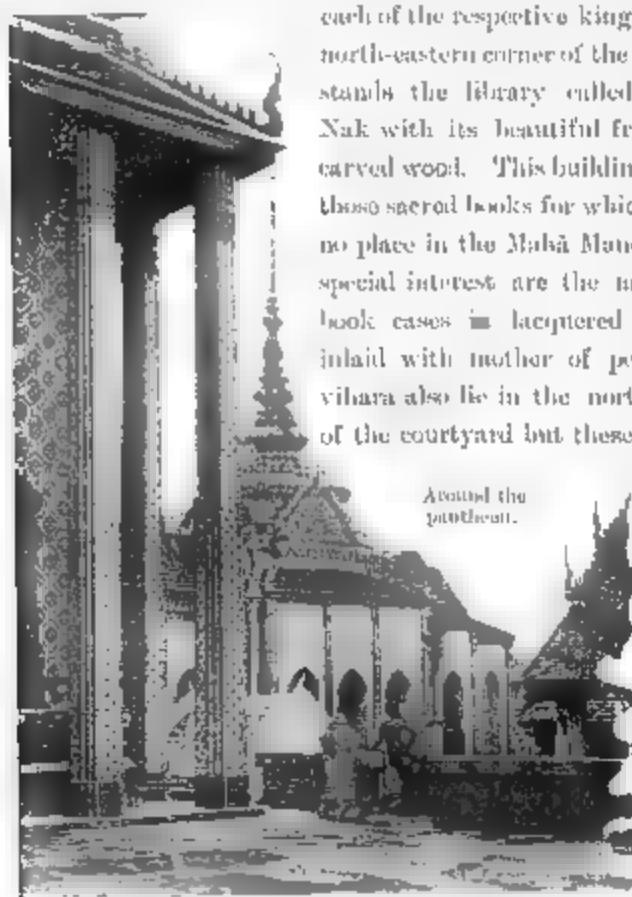
steps leading up to the pantheon.

crete model of the famous Angkor temple and the groups of bronze statues, representing the white elephants that were captured during the reigns of Rama II, the IVth and the Vth. These elephants are placed around small marble structures surmounted by golden prasads wherein are placed models of the Royal Crown made for

each of the respective kings. In the north-eastern corner of the courtyard stands the library called Ho Phra Nak with its beautiful frontons of carved wood. This building contains those sacred books for which there is no place in the Mahā Mandapa. Of special interest are the magnificent book cases in lacquered teakwood inlaid with mother of pearl. Two vihara also lie in the northern part of the courtyard but these are of no special in-

Around the
pathway.

terest. Before leaving this national sanctuary let us cast a glance on the eight towers or phra



prangs which are arrayed in a row from north to south in the front of Wat Phra Keu and which were erected by King Rama I.: the colour of each prang is different from others for each of them corresponds with the colour of eight planets. These eight planets represent the Buddha, the Law, the Disciples, the Monks, the (pre-Buddha) and Mettraya, the King, the Bodhi-tree, Phra Sri Prang, the future-Buddha, the Assembly, hisat Ariya



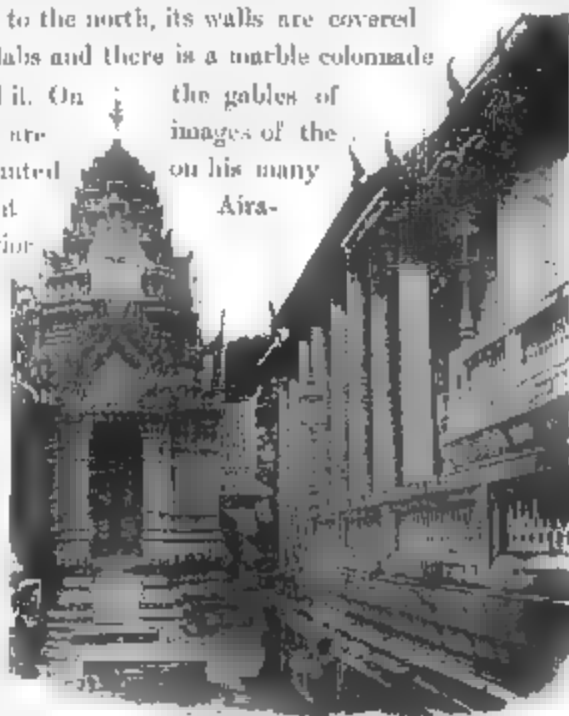
The pantheon.



As previously mentioned in this chapter the Grand Palace is bordered on the east by the Saranrom Garden. On the northern side of this garden lies a small but exquisite temple by the name of *Wat Rajaprachin*, the temple of Royal Creation. This temple consists of a *bôt* and a *chedi* built upon a terrace.

The *bôt* opens to the north, its walls are covered with marble slabs and there is a marble colonnade running round it. On the gables of this *bôt*, there are images of the God Indra mounted on his many headed elephant *Aira-*

vata. The interior walls of the *bôt* are painted with scenes from life in Bangkok during the early reigns of the present dynasty. The *phra chedi* which is of medium height is also covered with



Wat Rajaprachin showing one of the Cambodian Towers and the *Bôt*.

marble slabs, its upper part ending in a gilt spire. The most interesting of all in this temple are the two Cambodian towers which stand on each side of the b6t. Both of them are built in ancient marble according to the style of the prangs or towers of the Nakon Thom, which used to be a capital of Cambodia and was known for centuries as the Rome of the East. The eastern tower is used as a library where the holy Tripitaka is conserved: while the western one is decorated with beautiful sculptures representing Vishnu riding on the Garuda and the same God resting on the snake Ananda. Above these sculptures there are on the western tower the four faces of Brahma facing four

cardinal points. To the east of the temple terrace lies a brick monastery with its entrance facing the Rajini Road which runs alongside Kleng Takad. Tourists who can afford the time should pay a visit to this small but fine temple which will leave in their minds a lasting impression of the beauty of Siamese art.



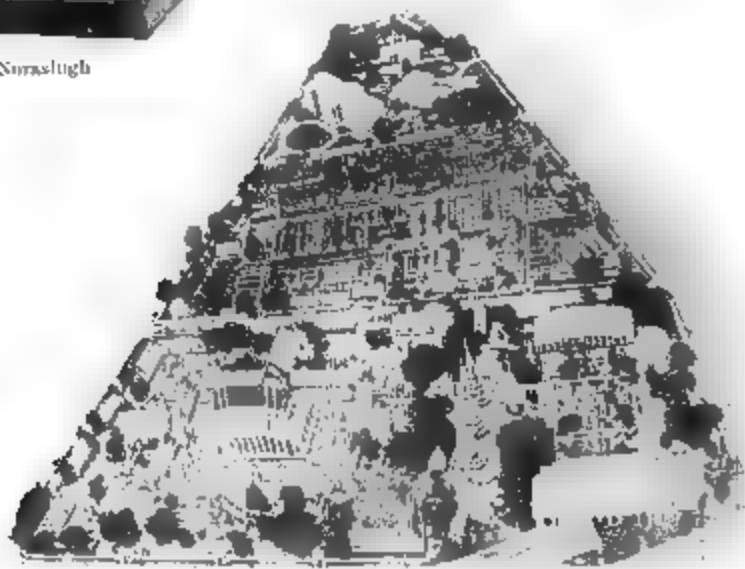
† Front view of the B6t Wat Rajapradieth.



Nimsaligh



*Wat Phra Jetyon or Wat Po,** so called after a pond mentioned in the life history of Buddha, but popularly known as Wat Po, is the most extensive temple in Bangkok and lies to the south of the Grand

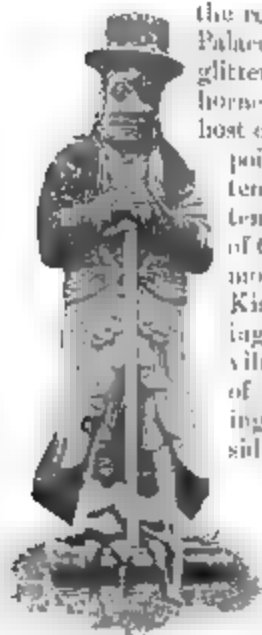


Wat Po from the air.

* Po or Phosli stands for Buddha, the sacred fig tree.

Palace. When seen

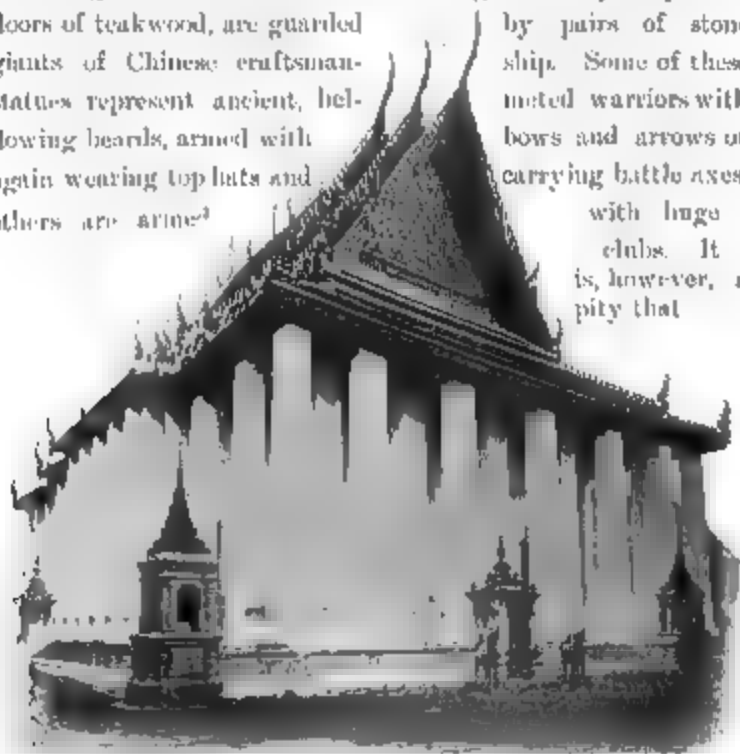
from the Sanam Chai Road, i.e.

Vihara containing the
reclining Buddha.

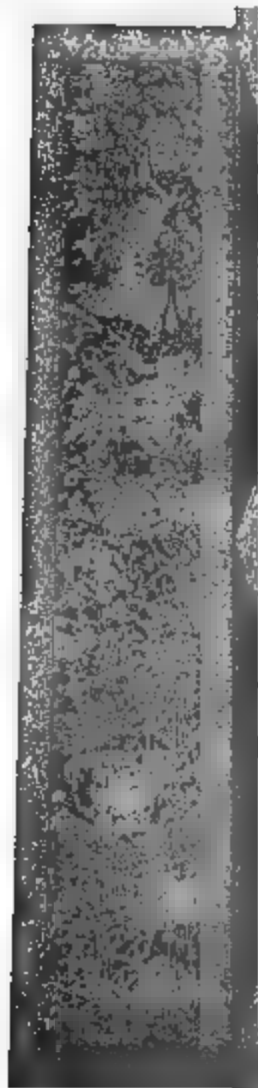
the road which runs to the east of the Grand Palace it presents a very pretty picture of glittering tiled roofs with their carved and horned ornaments, their gilt gables and the host of slender spires set among big leafy trees pointing towards the sky. Where the present temple stands there was formerly an old temple called Wat Buddharam (the temple of the sacred fig tree). Construction of the modern temple was begun in 1793 by King Rama I, who built most of the buildings now standing, with the exception of the vihara containing the huge reclining image of the Buddha which was built later, during the third reign. The construction inside the temple enclosures may for the sake of convenience be divided into four groups, viz: the Upasada or hot with its galleries, the group of the four great chedis the Gentleman of the guard, Wat Po.

Mandapa and the Vihara of the reclining Buddha and they ought to be visited in the same order. The *bôt* lies in a courtyard by itself, the other buildings being contained in second courtyard. The temple buildings are enclosed within a tall brick built wall provided with altogether 16 gates, these gates being surmounted with curiously shaped and tiered spires encrusted with gaudy coloured bits of earthenware resembling the pointed head-dress of the Siamese Lakon actors. On the inside, the gates, which can be closed with big and heavy red painted doors of teakwood, are guarded

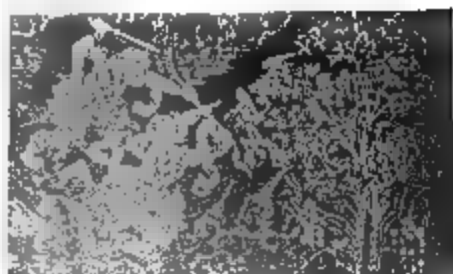
by pairs of stone giants of Chinese craftsman-statues represent ancient, beflowing beards, armed with spears and wearing top hats and others are armed with huge clubs. It is, however, a pity that



The Bôt, Wat Do



Massive back door (filled with mother of pearl).

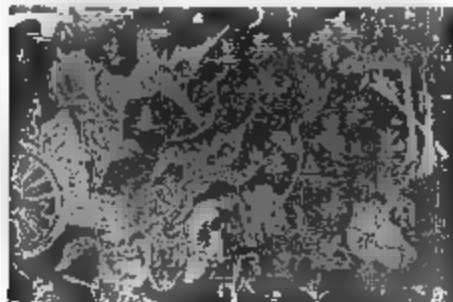


Filled design on the bôt door. Wat Po.

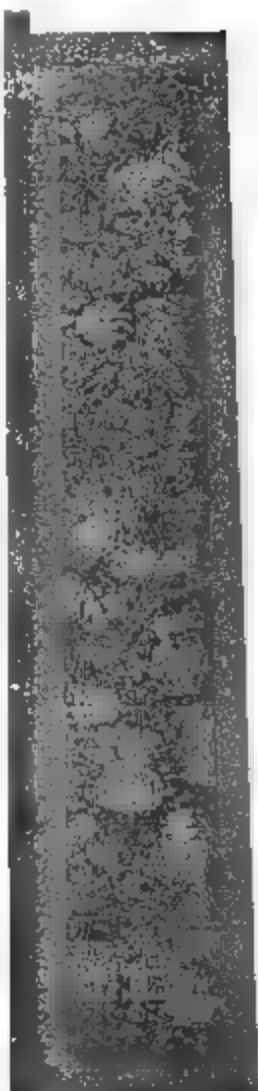
irreverent persons have mutilated many of these queer figures which add so much to the picturesqueness of the place. The most important building is the bôt which is situated in the middle of a square-formed courtyard enclosed by double galleries that shelter an endless number of sitting images of Buddha (the number of these images being altogether 394, which were all brought down to Bangkok from ruined or deserted temples up country.*). The faces of these galleries are interrupted by four vihara containing big images of the Buddha which we are presently to visit in turn. Having entered the complex from the southern side and penetrated through the double galleries we now find ourselves in the courtyard gazing upon the imposing structure of the bôt. This is a fine

* Besides there are 200 more images representing either the Master or his disciples, distributed on the bôt and the chapel.

building with tall whitewashed walls, broken by rows of windows with finely carved and gilt window shutters. A colonnade of lofty square formed pillars runs around the bôt and supports the three-tiered roof which is covered with glittering red and yellow tiles, the edges of the ends of these roofs being framed with the characteristically carved and pointed "cho-fa." These "cho-fa" are encrusted with patterns of gilt glass and when the sun strikes them they glitter and flash as if emitting lightning when seen from far away. The gables of the bôt are decorated with ornaments painted in gold which, especially when seen from a distance, have a very happy effect. The bôt itself is enclosed by a low brick wall pierced with eight small gates, each of these gates being guarded by a pair of bronze lions,



Inlaid design on the bôt door Wat Po



Door Panel Wat Po.

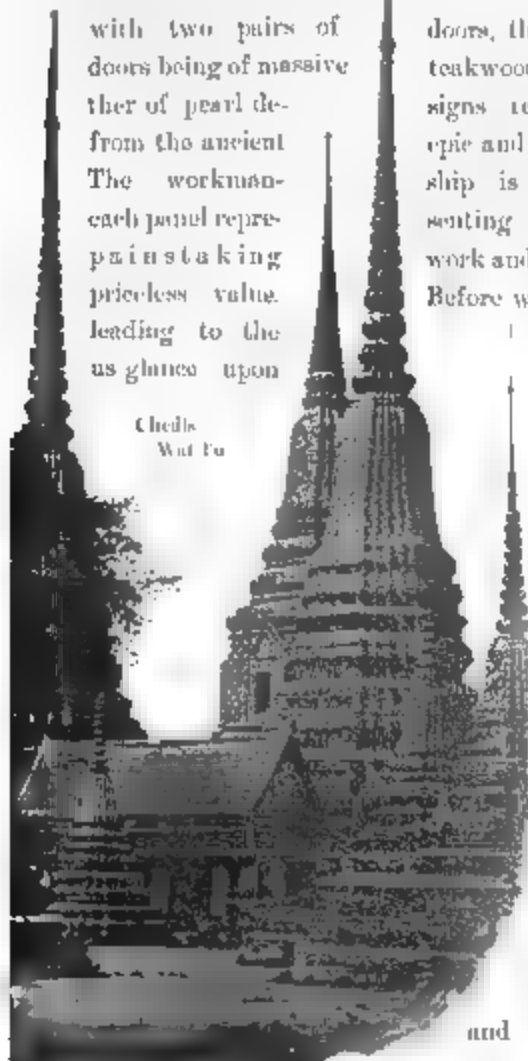
and outside the wall are placed
The eastern and western ends

with two pairs of doors being of massive
thier of pearl de-
from the ancient
The workman-
each panel repre-
paints taking
priceless value.
leading to the
us glance upon

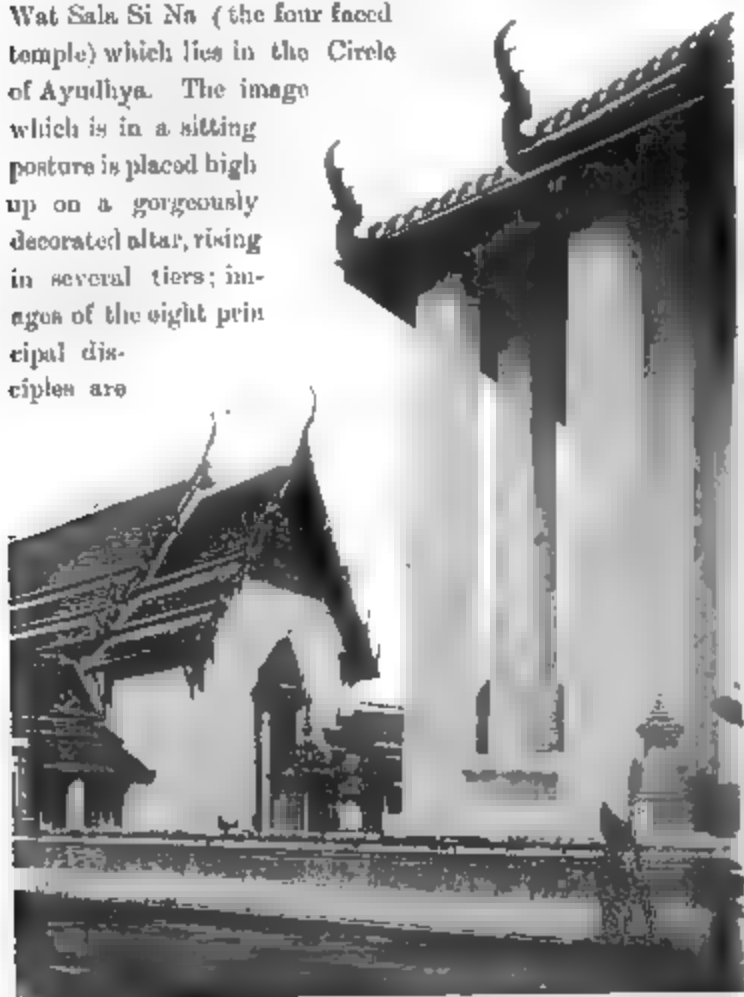
Chedi
Wat Po

eight pairs of bai-sena,
of the bôt are provided
doors, the panels of these
teakwood, inlaid with mo-
signs representing scenes
epic and play of Ramayana.
ship is admirably done,
senting several years of
work and being therefore of
Before we ascend the steps

eastern doors, let
the coiling of the
parch. This is
painted red and
ornamented with
patterns of gilt
flowers. To the
right and left are
seen, inside white
discs, the mounted
figures of Phra
Suriya, the Sun
God, and of
Phra Chandra, the
Moon God, which
confront each
other. We now
enter the spacious
and lofty room of the



bôt which is dominated by the fine gilt bronze image of Buddha. This image is very old and comes from an ancient temple called Wat Sala Si Na (the four faced temple) which lies in the Circle of Ayudhya. The image which is in a sitting posture is placed high up on a gorgeously decorated altar, rising in several tiers; images of the eight principal disciples are



The Vihara and the bôt, Wat Po.

placed on these tiers. This altar is itself much venerated for the reason that some of the bones of King Rama I, the founder of Wat Jetubon are enshrined in it. The red painted and gilt



A few of the numerous chells of Wat Do.

ceiling
formed
flowers,
up to the
paintings
Buddha.
here see
secluded
side the
on the



is supported by two rows of square pillars decorated with patterns of while the walls, from the floor right ceiling, are covered with interesting representing scenes from the life of Starting from the eastern wall we successively the birth of Buddha, his life with the beautiful Yasodhara in fairy park ■ Kapilavasthu, his flight faithful charger Kandhaka to the jungle where he divests himself of his royal raiment and cuts his flowing locks with his sword and

The Patu Sema.

assumes the humble garb of a begging rishi (hermit) and thereafter his illumination under the bodhi tree in the grove at Gaya where he gained Buddhahood. Continuing along the other walls we see Buddha preaching the law to the five rishis, the kings, peoples,



Statue of Buddha sitting
under the Naga.



The huge-reclining Buddha.

to his own father and wife, and finally we look upon the death

scene in the town Kusinagara. Indeed the devoted student of Buddhism may spend days, even

One of the four prangs surrounding the bôt.



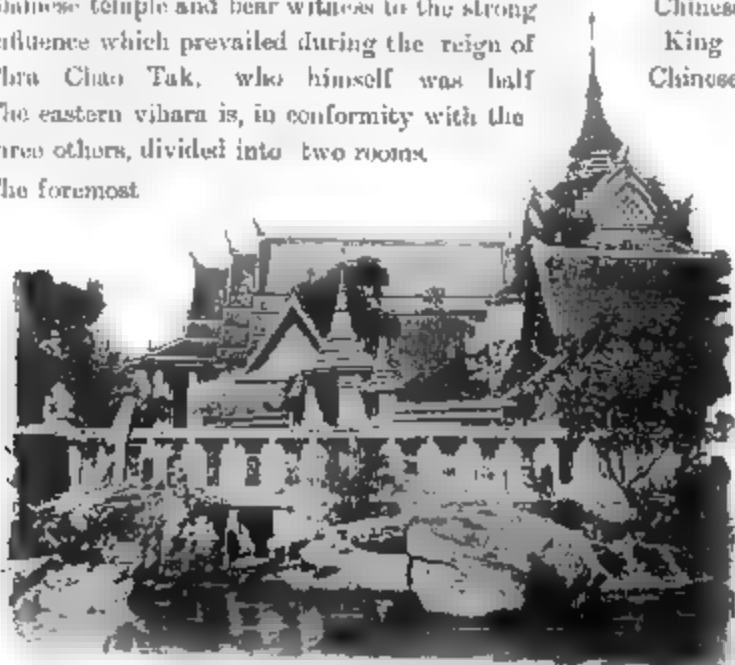
A prang-door.

weeks, in finding out all the details so faithfully set down here in form and colour. Many of these paintings have been somewhat destroyed by the rainwater penetrating through leaks in the roof. However the paintings are now being carefully repaired and will in due time appear completely restored. Having seen

the lot we next visit in turn the four viharas placed in the east, south, west and north. In the front of these viharas are seen many objects of Chinese origin such as gates of honour, statues of human beings and animals, big vases, etc., all made of a soft grayish stone. These things look quite incongruous in a Siamese temple and bear witness to the strong influence which prevailed during the reign of Phra Chao Tak, who himself was half Chinese. The eastern vihara is, in conformity with the three others, divided into two rooms.

The foremost

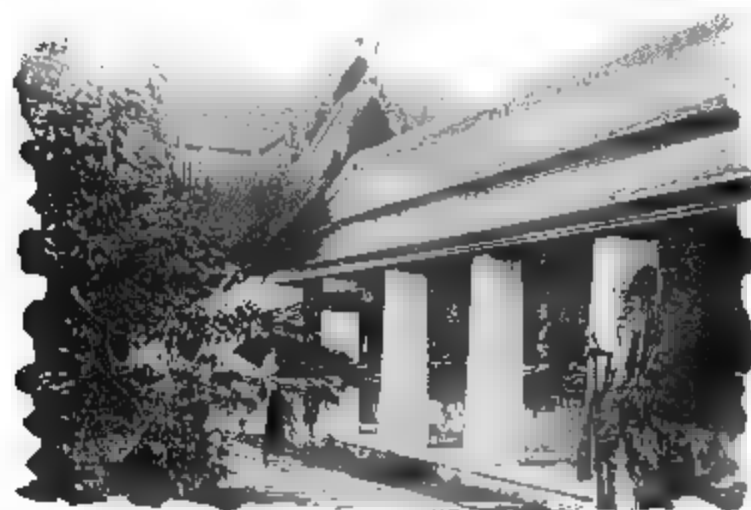
Chinese
King
Chinese.



View taken from the pond with the Vihara of the reclining Buddha in the background.

contains an enormous standing image of the Buddha, cast in bronze and entirely gilt, in height reaching about 10 metres. This image was brought down from Ayudhya. An inscription on a stone tablet in the wall of this chamber dated A. D. 1795 gives the cost of construction of the temple at T. 465,440.

The room behind contains an image of Buddha sitting under the Po (Bodhi) tree. The statue was brought down to Bangkok from a hill called Khao Indra at Sawankalok, Siam's capital during a part of the 13th and 14th century. We next visit the southern vihara, where in the front chamber we see a sitting image of Buddha called Phra Buddha Jinanaj 1, this image also hails from Sawankalok; in the back chamber is another sitting image below which are seen five lesser statues; this group represents Buddha preaching the Law of the Wheel to the five hermits, his first converts. This last image originates from Ayudhya. In the front chamber in the western vihara is a sitting image of Buddha called Phra Buddha Jinasri 2 which again hails from Sawankalok; the chamber behind contains a big image of Buddha sitting under the red tree on the coils of the giant



Hallway surrounding the bit Wat Po.

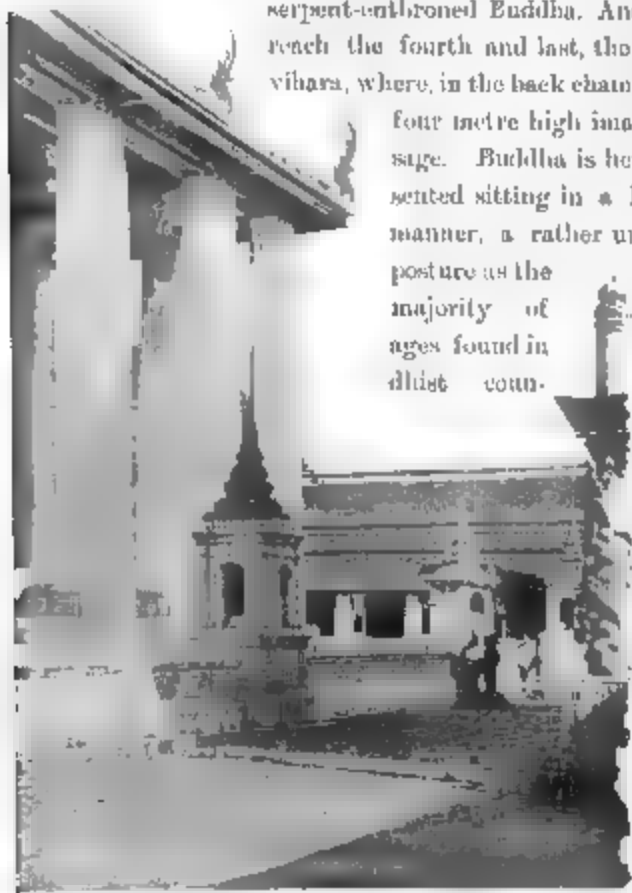
1. Jinanaj means, "The Victorious one".
2. Jinasri "The Glorious Victor."

serpent, the king of the nagas, who, it is told, during a cloudburst protected the sage with its outspread hood so well that Buddha was not touched by a single drop of rain. This statue was brought down from Lopburi, a city famous for its many

serpent-enthroned Buddha. And now we reach the fourth and last, the northern vihara, where, in the back chamber, sits a

four metre high image of the sage. Buddha is here represented sitting in a European manner, a rather uncommon posture as the majority of images found in this coun-

try. In the image the Buddha tries always represent him sitting cross legged; an elephant is offering waterli-ly and a monkey a bee-hive to the

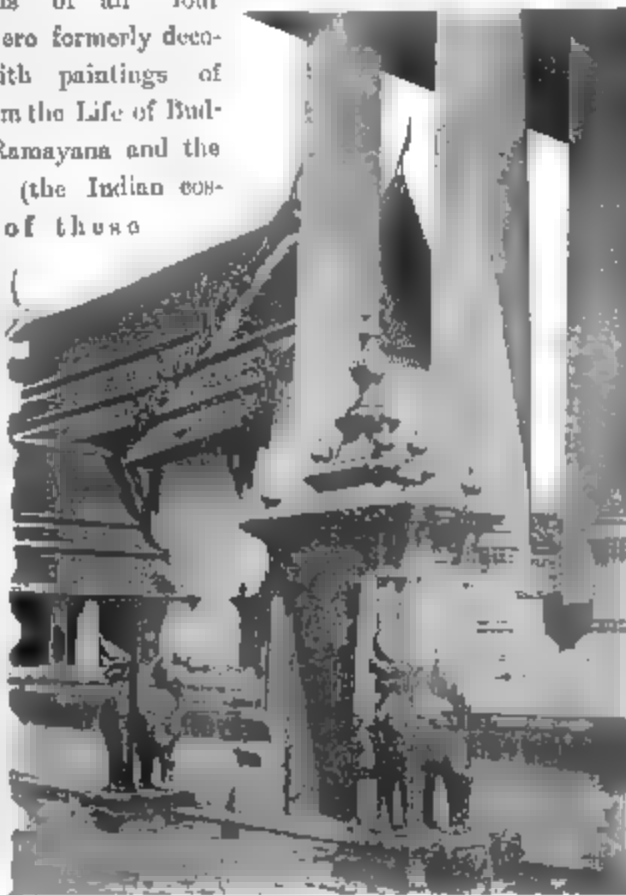


The Terrace.

sago. This last image was cast in Bangkok in 1804. On the door panels of the northern vihara are seen paintings that represent personages who probably may be the Chinese, French and Indian or Persian ambassadors sent to the court of Phra Narai.

The walls of all four viharas were formerly decorated with paintings of scenes from the Life of Buddha, the Ramayana and the Tribhumi (the Indian cosmology); of these

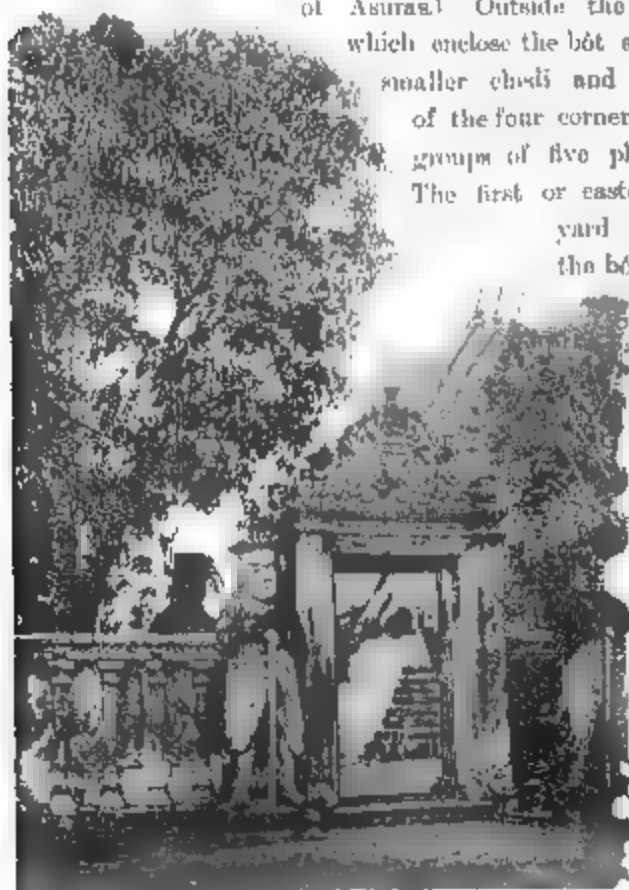
paintings nothing is now left all having been destroyed by the rainwater penetrating through leaks in the roofs. In the four corners of the court-



An entrance to the *bô*.

yard stand four prangs. These are built of bricks covered with grey marble slabs and crowned with the trichula of the Shiva while in niches on the four sides of the prangs are seen images of Asuras.¹ Outside the galleries which enclose the *bôt* are rows of smaller *chedi* and in each of the four corners are seen groups of five *phra chedi*. The first or eastern courtyard containing the *bôt* is separated

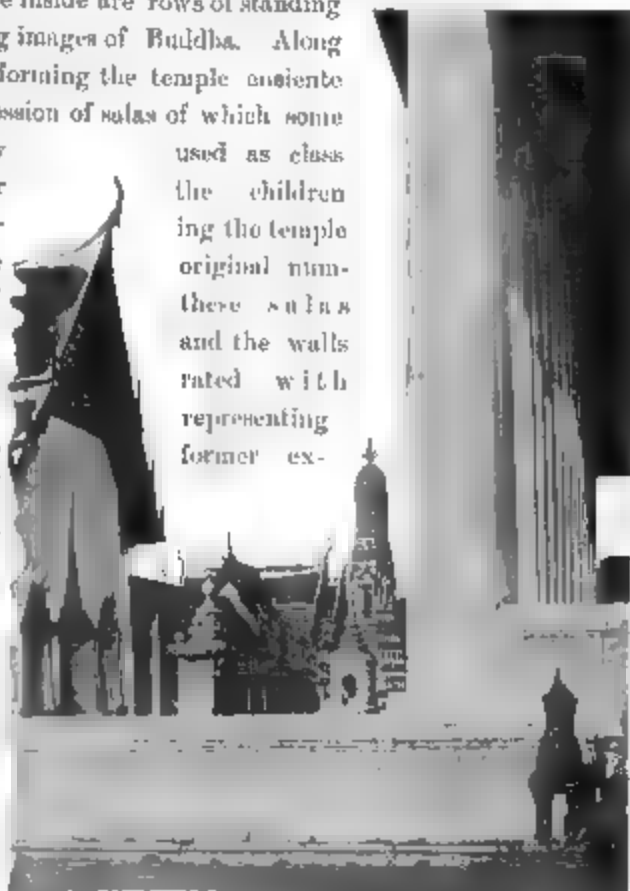
from the other buildings by a wall broken by two gates, guarded by pairs of top-hatted Chinese giants, which are not without a certain comi-



An Inner Gate of Wat Po guarded by stone statues.

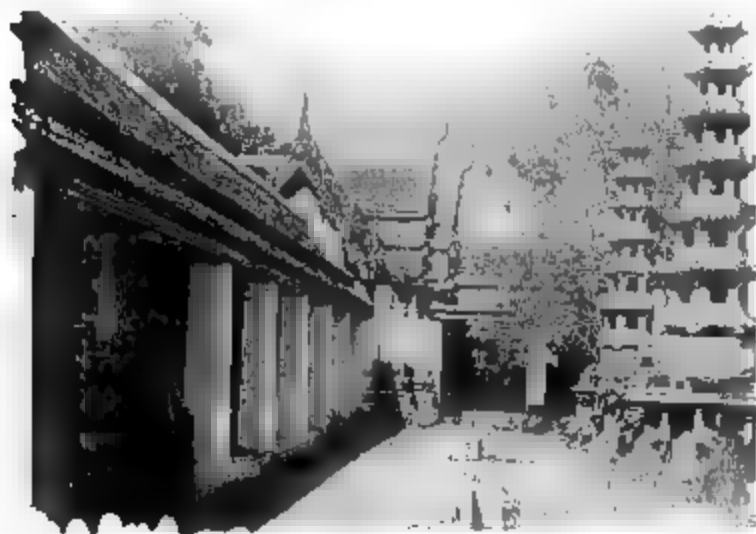
1. Mythical beings.

cal aspect. In the four corners formed by this first courtyard lie small temples built in the form of a semi rectangle, the roofs are covered with fine coloured tiles and the gables decked with carved and gilt woodwork representing scenes from the Ramayana, while inside are rows of standing and sitting images of Buddha. Along the walls forming the temple enclosure are a succession of niches of which some are now used as class-rooms for the children frequenting the temple school. The original number of these niches was 17 and the walls were decorated with paintings representing the 550 instances of Buddha, while sitting against the wall were rows of hermits in different postures. Of the paintings



Wat Po, looking from the terrace towards the Wat and the Yikorn.

none are left and the statues have been all stolen with the exception of a single one that is now placed on the top of a diminutive artificial mountain in the front of the southern gallery of the bôt. On the western side of the bôt under the shadow of a group of tall leafy trees is a black linga, the symbol of Shiva. The cults of Buddhism, Brahmanism and Taoism are thus met within the precincts of the same temple. Barren mothers may still be seen praying and offering flowers and sweet-scented water to the gross image of the linga in the hope of being presented with a child. The linga is of Cambodian origin and bears an inscription in Sanskrit and Khmer dated A. D. 1317, this somewhat obscure symbol being a remnant of a formerly vigorous cult in Cambodia when Shivaism flourished there some 700 years ago. We now enter the second or western courtyard



Gallery surrounding the bôt.

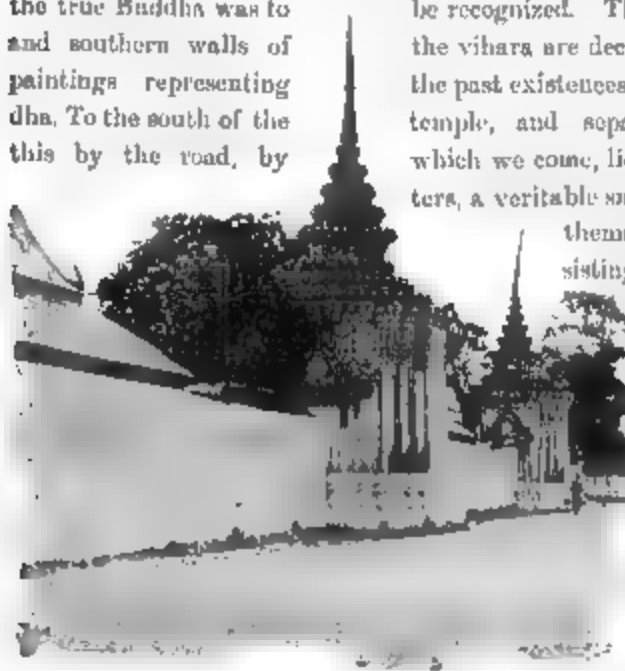
and visit the group of the four tall phra chedi lying to the west of the bôt. Originally there was only one chedi covered with green tiles built by Rama I in the axis of the temple. This contains, deposited in its interior, fragments of an old bronze image from Wat Srisarbej in Ayudhya. The other two, white and yellow, on each side of the original one, were added by Rama III; the fourth, the blue phra chedi, which stands alone, was built by King Mongkut. These four phra chedi are commonly supposed to represent the first four kings of the present dynasty. To the west and close to the group of chedi is a mandapa built in the shape of a blunt cross. On its four faces are chambers preceded by colonnades, the whole surmounted with elaborately designed frontons and a tall spire decorated with patterns of variously coloured bits of crockery. Salas with beautifully ornamented gables surround the mandapa on three sides, the two brick-built gates leading into the small court in which the mandapa stands are surmounted with phra chedi while in niches on both sides of the doors grim looking asuras mount guard. This interesting building has fallen much into decay and visitors are not allowed to enter the courtyard for fear of falling bricks. On each side of the mandapa are small walled ponds in which formerly were kept fish, tortoises and even a crocodile. We now come to the vihara which contains the huge reclining Buddha, entered through a door on the eastern side. The image is 49 metres long and represents Buddha entering Nirvana (B. C. 543). The enormous body which is 12 metres high is made entirely of brick work covered with a thick layer of cement and was formerly gilt over its entire length. The sage supports his head with his right hand,



Interior of the Hôj.

The image which is in a sitting posture is placed high up on a gorgeously decorated altar, rising on several tiers.

the left arm being stretched out to its full length alongside the body. The foot-soles of this giant Buddha are covered with curious designs in mother of pearl consisting, in the middle of a Dharmachakr, the Wheel of the Law, having on both sides rows of square formed spaces containing various figures numbering altogether 108. The common explanation of these figures is that they symbolize the marks and qualities by which the true Buddha was to



The Main Gate, Wat Po.

be recognized. The northern and southern walls of the vihara are decorated with the past existences of the Buddha. To the south of the this by the road, by

themselves, consisting of rows of brick built houses in which the monks live and meditate upon the law of the Philosopher from Kapilavasthu.



To the north of the Grand Palace stretches a great open grass-covered ground encircled by a double row of shady tamarind trees. This is the Royal Plaza or the Phra Mera Ground which during the past has been and still is the scene of many splendid pageants and grand state functions, such as Royal Creations, etc., for which it is eminently suited by reason of its unique site, surrounded by or near to, as it is, the most important palaces, temples and public buildings of the capital.

The Royal Plaza is also used for reviews of troops, military tournaments and other big functions of public interest and here on the occasion of his visit to Siam in December 1921 Field-Marshal Joffre reviewed the Bangkok Garrison, an event of which the Siamese Army is rightfully proud. The Phra Mera Ground is bounded to the south by the Na Phra Lan Road and the white castellated walls of the Palace, to the east by the broad Rajadannoen Road, the Ministry of Justice and the prison for light offences, to the north by Klong Talad Extension and to the west by the Department of Royal Fine Arts, the National Library, Wat Mahathat, the Wang-na, the Museum and the Memorial raised over the remains of Siamese soldiers who died for the great cause during the war in Europe. After having visited the palace we leave by the Pratu Viset Jaisri and may now follow the Na Phra Thad Road which, skirting the Phra Mera Ground to the west, passes in front, first the Department of Royal Fine Arts, a modern building over the gate of which one notices a statue of Visukarma, the Indian God of Art, the counterpart of Hephaistos or Vulcanus of the antique world. Next one comes to the long terra-cotta-coloured building of the *National Library* where a visit must be paid to the wonderful collection of manuscripts, books, stone inscriptions and other objects of interest kept here.

Wang Na

In the course of our wandering along the Na Phra Thad Road we came to the walled and castellated enclosure of the *Wang Na* formerly the residence of the Second Kings of Siam. During the first four reigns of the the present dynasty there existed the peculiar institution of a second king, popularly known as the *Wang-Na* (the front palace), the first king, the real lord of the realm being called *Wang Jaung* or the chief palace. This institution which is not to be compared with that of the Twin Kings of Ancient Sparta — had its origin in the troubled state of the country which for more than half a century after the downfall of Aynghya, was ever being attacked by its hereditary enemies, the Burmese. The second king, who had his own ministers, court and revenues, was destined, as a kind of Generalissimo, to lead the armies against Siam's implacable foes and to enable him to better fulfil this position he was invested with Royal Authority. (As a rule he was the younger brother of the reigning king). During the reign of King Chulalongkorn however, when the modern era of progress was inaugurated, the institution of the second king was done away with, the last one died in 1885. Nowadays the walled enclosure of the *Wang-na* is used to house the National Museum.

The National Library

The National Library was founded in 1905 by amalgamating several smaller state libraries into one. It is now a section of the Royal Institute of Literature, Archaeology and Fine Arts established by a Royal Decree of April 19, 1926 and is, in the customary way, divided into two departments, viz: Printed books, and manuscripts. At first the library had its place inside the Grand Palace but as the collection of books and manuscripts grew bigger the demand for more spacious premises became imperative and in 1917 it was transferred to the building in front of Wat Mahathud. This building, which is in the style of the old Khmer galleries, originally intended for use on the occasions of Royal Cremations which from time to time take place on the

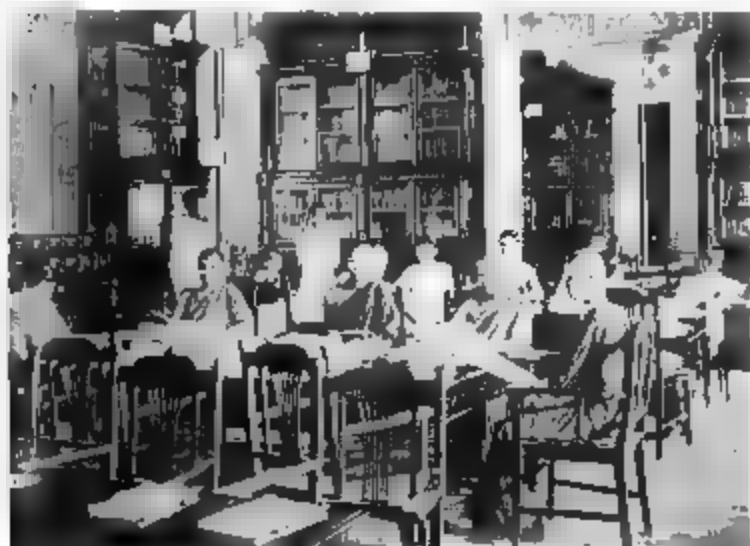


The Building of the Vajiravudh Library along the Na Phra Thud Road.

NOTE. This section on the National Library is compiled by the Information Bureau, Royal State Railways of Siam, from manuscripts written by Major Seidenfaden and pamphlets issued by the Royal Institute.

Royal Plaza, contains a succession of rooms bordered on the back by a long corridor. This building now houses the department of Printed books which is called Vajiravudh Library in memory of H.M. King Maha Vajiravudh or Rama VI, whose collection of books was, after His demise, made over to the National Library. This department is divided into two sections, Siamese and Foreign (including European, Chinese, Sanscrit books, etc). Maps of every description are incorporated in this department, and a special section of pictorial records comprises drawings, pictures, and photographs of eminent persons or of objects of interest.

The public have free access to the Vajiravudh Library and can make use of several reading-rooms, one of which is specially reserved for the readers of newspapers and magazines, both Siamese and Foreign.



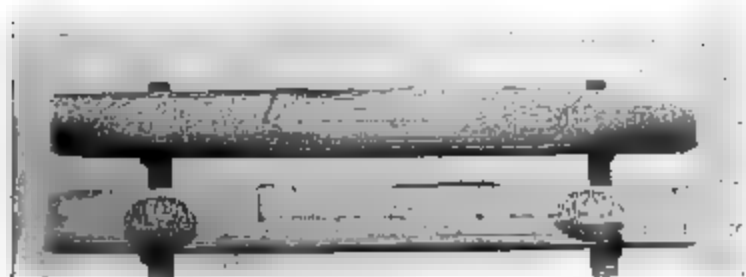
A reading room in the Vajiravudh Library.

The department of Manuscripts housed in one of the buildings of the Museum is called the Vajirayan Library, in memory of the name borne by King Mongkut when he was in the priesthood, before his accession to the throne. The collection of Cambodian Pali Manuscripts in the Vajirayan Library is certainly the richest in the world. They are kept in magnificent lacquer and gilt bookcases, which are the chief object of interest



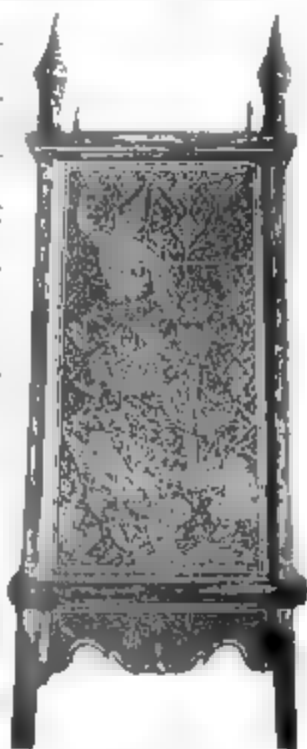
Along a corridor, the National Library.

for the passing visitors to be seen in the Library. The collection of Siamese manuscripts is also unrivalled in any other country. It comprises prayer books, religious works and works of literature, history, as well as technical treatises, books of law, and even archives. These manuscripts, which are considered the most interesting for the visitor to see, either on account of their artistic value or because they are representative of a special class of work, are exhibited in a series of show-cases. The big majority of the manuscripts only date back as far as the latter part of the 18th century, all older documents having perished in the flames when the Burmese invaders wantonly destroyed the old capital of Ayudhya

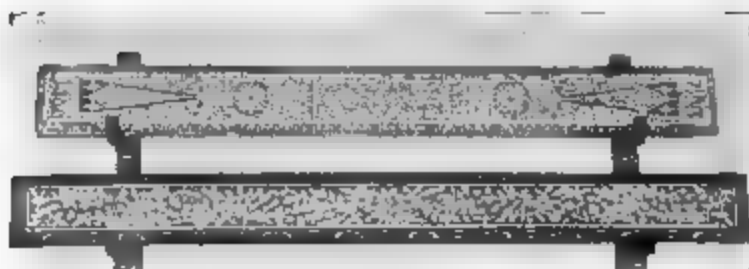


Books made of Palu leaves on which the Buddhist Doctrines are written.

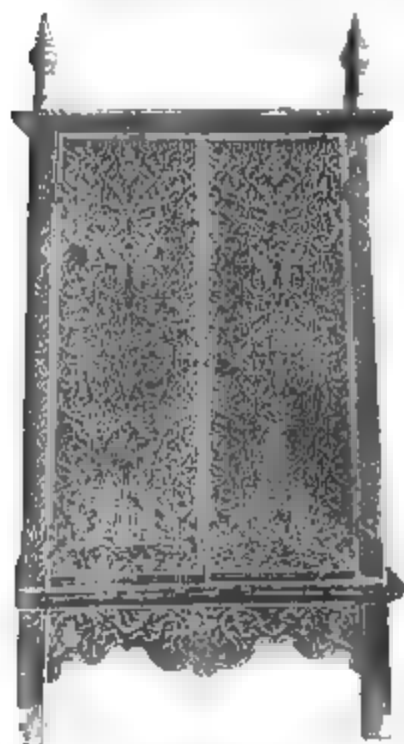
in 1767. The manuscripts are divided into five sections, viz: Pali manuscripts, religious and profane literature, historical literature (including archives) and sciences (such as astronomy, war, medicine, etc.) of which a complete catalogue is now under way. The Library has already done a stupendous work in gathering together copies of all sorts of manuscripts whether on palm leaves or on paper and thereby saved from destruction most valuable records and preserved them for



An old book case side view.



The photos used as covers for palm leaves books are often a real work of art.



An old book to see front view.

future generations and has also, in supervising the publication and printing of books, done and still does the country and science great services. Since 1904 it has been the custom that relatives of a deceased person distribute at his or her cremation books as souvenirs to friends who come and take part in the ceremonies. While some of these books are purely religious, historical and literary works are also published in steadily increasing numbers, thereby spreading and diffusing the knowledge of many hitherto unknown works of considerable historical or literary

importance. Those who desire to publish such works apply to the National Library whereupon the Council selects a suitable work from among the manuscripts so far unpublished. In Siam as in the countries professing the Ceylonese Buddhism,* the pali text of the Buddhist doctrines are written on palm leaves supplied by the corypha or lau palm, a species of wild palm with broad fan shaped leaves which is found both in northern and eastern Siam. After the leaves have been cut and trimmed into the necessary size the scribe begins his work of inscribing them; this is done with the help of a stylus which scratches the letters into the surface of the leaf. The scribe having finished his work the leaves are treated first with soot and thereafter wiped clean and scoured with sand the result of this process being that the letters stand out clearly on a yellow surface. Next the leaves are placed in a press and the edges trimmed



An old book, made of "Khu" paper.

* The Ceylonese Buddhism is called Hinayana i. e. "the smaller wheel of the law" as opposed to Mahayana "the great wheel" or the Tibetan form of Buddhism; the correct name should in reality be the pali canon and the sanskrit canon respectively. The later form of Buddhism is by no means the greater for on the contrary it is now universally admitted among the savants that the texts of the pali Buddhism are by far the most pure and authentic ones.



A leaf taken out from an old Siamese book
A text for boxing.

up and sometimes gilded. The leaves are formed into volumes by tying them together by a string running through holes in the middle of the leaf, each leaf is usually written on both sides. A book consists generally of 12 and a double book of 24 leaves; these books or bundles are often contained between two plates and wrapped in cloth. The plates are sometimes real works of art, being made of lacquered teakwood adorned with gold designs or inlaid with mother of pearl, or they may be made of carved ivory, of silver or other precious metals. Some exquisite specimens are exhibited in the showcases in the library. The cloth in which the books are wrapped is often material which has been used as garments of deceased persons. Some of these cloths kept in the library are of very beautiful and delicate patterns as will be seen from the specimens exhibited in the glass covered frames standing in the rooms where the book cases, containing the manuscripts, are placed. These cases made for the purpose of keeping religious



Old lapidary inscriptions.

manuscripts are one of the most characteristic and interesting productions of Siamese art and are, at least for the occasional visitor, the chief objects of interest to be seen in the National Library. The cases are made of teakwood and the four sides have always that trapezoid shape which is a prominent feature of modern Siamese architecture (to be observed especially in the windows of temples). Some of them are erected on a kind of pedestal or carved base but generally they stand on four legs. The doors as well as the sides are nearly always lacquered in black on which are painted in gold, various scenes representing the life of Buddha or his former existences, episodes from the Ramayana, Indian Deities or historical events. The most characteristic decoration is the "kranok" which is said to be derived from the stylised rice-flower. Some few cases have carved doors and sides and incrustation with glass ware are also

met with, but the ones giving the finest effect are those cases that are inlaid with mother of pearl into a deep layer of lacquer. Though this art may have been introduced from China it has long ago acquired a distinctively Siamese form. The library possesses altogether over 400 bookcases of different sizes and patterns. The collection of Cambodian pali manuscripts in the library is certainly the richest in the world (by Cambodian pali manuscripts are understood pali manuscripts written in Cambodian letters, i. e. the very same letters from which the modern Siamese alphabet was evolved) but, as said earlier most of them are of comparatively recent date. Still, the library possesses some manuscripts dating back prior to the destruction of Ayudhya, the oldest of these being from 1440 A. D. Several complete collections of the Tripitaka ("the three baskets" of the Buddhist Religion) written on palm leaves are preserved as well as the famous jubilee edition published in book form by the late King Chulalongkorn. Besides the palm leaf literature there is also a big collection of Siamese books. These are made of thick white or yellowish paper folded back-



Book case inlaid with Mother of Pearl.



An old Siamese Book.

wards and forwards into "accordion pleats." The paper is made of the bark of the khui tree. Sometimes the surface of the paper in these books is blackened, the text being written with a white or yellow chalkstick. The contents of these books are of religious, literary (such as poetry, fiction and drama), historical, technical or legal

matters, and very often they are illustrated with sketches or coloured pictures. Some of these works are real handbooks (*tamrá*) on war, shipbuilding, alchemy, astrology, magic, architecture, medicine, etc. In the galleries of the Library there are a considerable number of old inscriptions on stone. These inscriptions are either in Sanskrit, Cambodian, Mon or Thai. The oldest one hails from Lopburi and is probably in a kind of archaic Mon the date being 6th-7th century A. D.



The Museum as stated is sheltered in the halls belonging to the Wangmang.

It is open to the public daily between 10 and 16 o'clock. On week days there is a charge of ¥5.00 for a group of not more than 5 visitors. For a party of more than 5 persons the charge is one Yuan per person. These charges include fees for guide supplied by the Museum.

On Sunday the Museum is open free to the public from 10 to 16 o'clock.

The collections of the Museum are exhibited in the following order:

THE BUDDHAISVARYA BUILDING.

This building dates back to the time of the first Second King, about 1795. It was constructed for the famous Image of the Buddha, Phra Buddha Sisinga, which is still to be seen in the building. After the death of the first Second King, the Image was removed to the Temple of the Emerald Buddha in the Grand Palace, and the building was used only occasionally for ceremonial purposes. In the Fourth Reign, by order of

NOTE: The section on Museum is compiled by the Railway Information Bureau from a pamphlet published by the Royal Institute.

King Mongkut, the Image was returned to its first home in Bangkok.

The important items particularly to be noticed in this building are as follows :

1) A figure of Vishnu Wielding the Bow standing on the open platform in front of the building. This figure was cast by order of King Chulalongkorn, and was intended for H. M.'s Palace at Petchaburi, then under construction. The figure was, however, not ready in His Majesty's time; nor, as a matter of fact, was the Palace.

2) A Large Bell. This is placed behind item No. 1. It is probably the largest bell to be found in this country, and was made by order of King Mongkut for sounding the hour under the clock tower near H. M.'s New Royal Residence.

3) The Buddha's Image, Para Buddha Silinga, above referred to. ■ is recorded in history that this image was made more than 670 years ago.

4) Siamese Water-Goban Drawings on the walls, done at the time the building was constructed. They have never been restored, and thus exhibit valuable specimens of the art of the First Reign.

5) Two Standing Images of the Buddha, behind the principal image, said to have been made in memory of the two maternal uncles of King Mongkut. It is not known where they came from, but they were placed in the building by the fourth Second King.

6) Three Large Bookcases, with pictures representing scenes from the Ramayana. These were made by order of the third Second King. The artists who painted the pictures on

these cases are said to be among the best of their time.

7) Buddhist Votive Tablets, in four show cases. These contain specimens of every period, and were collected originally by the Council of the National Library, by whom they were presented to the Museum.

THE ISARAVINICHAY HALL.

The site on which this Hall was built by the third Second King, was originally an open space with rows of open buildings on three sides. In one of those buildings, which formed a projection into the square, the first Second King and his immediate successor gave general audiences; that is to say, they came out from the inner parts of their Palace at certain times of the day, and noblemen and others who had a right of audience, came to the reception. On such occasions, reports were submitted, orders given, and, in the case of the Supreme Head of the State, even laws passed.

Such audiences, then, were granted by the first and second Second Kings on the site on which this Hall now stands. It was here also that learned men gathered for scholastic work, and it is recorded that the Ceylon Chronicle, the Mahavamsa, was translated into Siamese by a body of Pali Scholars.

The Hall was built by the third Second King as his Throne Hall, and was used as such until the death of the last Second King.

The following items should be noticed:—

1. Two Marble Figures standing at the main entrance of the Hall, outside the three doors. One is said to be a figure of St. Paul, and the other that of one of the ladies of the Court of

a King of France. These figures used to stand outside the Temple of the Emerald Buddha, but there is no record to show where they came from. It is known, however, that they were not at the Temple in the Third Reign, and the inference is that it was King Mongkut who placed them where they stood. It is inferred, moreover, that King Mongkut found them among the ruins of a Temple at Lopburi; possibly they were presents made to King Narai by Louis XIV. It is surmised that King Mongkut placed them within the precincts of a Temple because they were excavated from the ruins of another Temple.

2. A Throne standing at the West End of the Hall, opposite the main entrance. The Throne was built by the first Second King, but, in his time, it stood in the open building where he gave his daily audience.

Exhibits in this Hall are bronze figures and castings, included in which will be found the following important items:

(a) Figures of Hindu Gods and Goddesses, made during the Sukhothai and Ayudhya periods. They are all of Siamese workmanship, and form a collection which is distinctly unique.

(b) Bronze articles of Khmer workmanship, in several show-cases. Many of these are important and unique specimens.

(c) Images of the Buddha, the Bodhisattva, and other gods arranged in cases on the two sides (East and West) of the building. These specimens date back to the periods of Dvavati, Sri Vijay, Lopburi, Ayudhya, and also Bangkok. Specimens of foreign workmanship are also to be found in the collection.

(d) A Footprint of the Buddha in bronze, made at Su-

Khothai, and a Head of the Buddha, made at Kambaeng Bajan, are placed to the South of the Throne. Before it stands a Bronze Bull brought from the Temple of the Footprint. To the North of the Throne a Head of the Buddha from Chiengmai, one of the largest specimens of its kind, should be inspected.

THE OUTER WING.

Here are arranged specimens of stone figures, etc., among which the following items are to be noticed :

1. A large Stone Ganesa found at Singharari (in Java) and presented to King Chulalongkorn on one of His Majesty's visits to Java.

2. To the South of the building will be found stone figures, etc., from India, and also stone articles of the Dvaravati and Sri Vijay periods, brought from Pura Prathom and Jaiya. To the North are arranged exhibits showing the stone work of the period of Lobpuri.

3. Large specimens of stone figures, heads, etc., are to be seen around the *Vimana Group* of buildings. On the South, specimens of Dvaravati and Sri Vijay, and those acquired by King Chulalongkorn from Java. On the North, specimens of Khmer work from Lobpuri, Korat and Angkor : also specimens of Siamese workmanship during the period of Sukhothai.

THE VIMANA GROUP.

It is an old tradition, based no doubt on comfort and convenience, that a King's Palace should contain three living buildings. It is possible that, originally, it meant three Palaces. The three buildings are designed for the hot season, the rainy

season, and the cold season. In Ayudhya the Royal Palace was a group of three buildings, and in Bangkok, the Residence of the Supreme Monarch used to comprise three groups of buildings. If a Royal Residence contains only one group of houses, it is a group of three. Thus the Viman Group in the Second King's Palace is a group of three buildings. The first Second King built for his own residence a group of houses, whose names indicate the season for which each building is intended, the whole being styled the Viman Group. Apart from the three main buildings, a number of wings were built: the spaces between the main buildings and the wings are roofed over, and again called wings. There are six wings in all and they, as well as the main buildings, now form parts of the National Museum.

THE FRONT WING.

In this building, vehicles, sedans, howdahs, etc., Royal and others, are arranged, and the following items are to be noticed:

1. Royal State Chair on which the King was borne in procession on his Coronation.
2. Another State Chair used by the King on other occasions, when His Majesty is borne in full State.
3. A third State Chair for bearing the King on minor State occasions.
4. Royal Howdahs for the King and the Royal Ladies.
5. State Chair of the late Supreme Patriarch, used when His Royal Highness was borne on State occasions.
6. A mother-of-pearl inlaid Howdah, understood to belong originally to a Chief of Viengcham.

THE SOUTHERN WING.

This wing is used to display exhibits in connection with the Drama. The following items are to be noticed :

1. Marionette Masks mostly made by famous craftsmen during the Second Reign, with a few others made in the Fourth Reign.
2. Marionette Figures made for the fifth Second King.
3. Theatrical Masks and Head Dresses made by the late Chao Phya Mahindra, in two showcases.

THE EASTERN WING.

The first Second King died in this wing. It is now used for the display of musical instruments. This and the Southern wing are provided with raised floors, and differ from the other wings in this respect. The raised floors are accounted for by the fact that the third Second King did not occupy the main building, but lived in these wings.

THE VAYU STHAN BUILDING.

This is the central building of the Viman group, with a smaller building on each side of it. As its name indicates, it was intended for occupation in the cold season, being shut off from the wind on either side. The second Second King died here, and it was later used to keep the ash-remains of the earlier Second Kings until their removal (in the Sixth Reign) to a building within the precincts of the Temple of the Emerald Buddha.

The exhibits to be noticed here are as follows :

1. A statue of King Chulalongkorn, a plaster cast of the statue standing in the Royal Mausoleum.

The stand on which the statue is placed is an old piece of work belonging to the Ayudhya period, recently brought from Jaiya.

2. State Chairs made by order of the fifth Second King for his own use.

3. Royal Seat of the fourth Second King for everyday use. It is believed that this style of seat was used only by the Supreme Monarch. This exhibit, however, was made for the fourth Second King, who, contemporaneously with King Mongkut, enjoyed the sovereign title conferred on him by his Royal Brother.

4. On each side of item No. 3, placed against the walls, is a Royal State Chair made in the Fifth Reign, and a Royal Howdah of some antiquity.

5. The Throne of the fourth Second King, which occupies the middle of the building. It has only recently been moved from the Isaravinichbay Throne Hall. There was a seven-tiered white umbrella over it.

6. On one side of No. 5, against the wall, stands a miniature five-spined house, made in the Fourth Reign for Royal ash-remains; on the other side are two folding chairs belonging to the King and the Second King of the First Reign. These chairs accompanied the two Royal Brothers on their travels; also, it is believed, on their campaigns.

7. A larger structure than No. 6, of similar character, with a three-tiered roof, made in the First or Second Reign, and differing in design from any other similar structure in existence. The ash-remains of the first, second and third Second Kings were kept on this stand until they were moved

to their present place. It is surmised that originally this exhibit stood in the Brahmes Building (to be referred to) and were moved to this Building in the Fourth Reign.

8. At the back of the Building, against the wall on the North, a Royal Seat of the King of Dhanapuri, found at, and brought from, Muang Klaeng; on the South, a Royal Seat of the fifth Second King.

THE BACK WING.

Here ancient weapons and warlike articles are displayed.

1. Model of an elephant with full Royal equipment.

2. In two large cases, on each side of the steps leading from the Vayu Sthan Building, war flags are shown.

3. Model of a horse with a complete set of harness (Burmese style), which belonged to the fourth Second King.

4. A set of three drums which belonged to the third Second King is in the North corner of the wing; another set of three drums is in the South corner. The latter set of drums formerly occupied a three-storied house opposite the Jetubon Monastery. The largest drum, hung on the lowest storey, was sounded at sunrise and sunset—a signal to open and close the city gates respectively. The middle drum, hung on the middle storey, was sounded when there was a fire. The smallest drum, hung on the top storey, would be sounded if an enemy came before the gates; it was never sounded.

THE NORTHERN WING.

The exhibits displayed in this wing are clothing and cloths, many of which are old and rare specimens.

THE WESTERN WING.

The exhibits here relate to important (such as white) elephants; also gifts presented by foreigners to the Kings; exhibits relating to the history of the Railway in Siam.

THE OUTER BACK WING. (on the West)

Ancient and important specimens of Siamese wood carving are displayed here.

1. An ancient Pulpit, presented to the Museum by the King.

2. Carved Bow of a Barge of the line, made in the Third Reign, on each side of the Building.

3. Carved Bow and Stern of a Royal Barge made in the Third Reign.

4. Carved Bow of a Royal Barge representing Vishnu on Garuda. It was made in the Third Reign, and originally had the figure Garuda only; Vishnu was added in the Fourth Reign.

The bodies of the Barges have all disappeared: only their important parts have been preserved.

THE VASANTA BIMAN BUILDING.

This Building stands on the South, and it was here that the Accession Ceremony of His Majesty Phra Pin Klao, the fourth Second King, took place. The Building is now utilized for the display of old Furniture.

1. A Royal Bedstead brought to the Museum recently from the Arun Monastery. It is presumed that it was the Bedstead of Her Majesty Queen Sri Suriyendru, Mother of King Mongkut and Phra Pin Klao. After the demise of her Royal

Husband, the Queen lived with her younger son at his Palace near the Arun Monastery, and died in the Third Reign. Her house was taken down and rebuilt within the precincts of a Monastery as an act of merit, and her Bedstead presumably was presented to the neighbouring Monastery. It was found to be too large and ornamental for use by the monks, and was dis-mantled and put away for about 90 years.

2. Crockery of Siamese designs made to Siamese order in the Second Reign.

3. Brass vessels and household articles of many kinds, many of which are ancient specimens. The collection is a large one.

4. Water-colour Paintings of Historical Subjects. The pictures were painted by order of King Chulalongkorn, with poems describing the scenes written by poets selected by His Majesty. Many pictures of the same set still hang in the Palace at Bang Pa-In.

In front of the staircase there are Water Jars of the Sukhothai period, a Kluner Water Jar (rare specimen on account of its inscription), and Svargalok ware.

THE BRAHMES BUILDING.

In the absence of historical records to the contrary, it is surmised that this building was used as a place of worship by its first owner, the first Second King. After his death, his ash-remains were kept here until the Fourth Reign, when they were removed to the Centre Building.

Exhibits in the Building are mostly those which relate to the Buddhist Religion.

1. Mother-of-pearl inlaid work.

2. Ivory work, among which is a box for holding a gold tablet on which a Royal Letters Patent appointing a Supreme Patriarch is inscribed.

3. Fans indicative of Ecclesiastical Ranks, and other Fans used by the monks. One of the exhibits is the identical fan used by the fourth Second King when His Majesty entered the Monkhoo; it was later used by King Chulalongkorn on His Majesty's entrance into the Novitiate, and was again used by Prince Maha Vajirunahis, who was then Crown Prince.

In front of the staircase there is an important exhibit, viz., a temple door inlaid with Mother-of-pearl, made in the latter part of the Ayutthya period. Also the original doors (two) of the present Royal Mausoleum.

WAR MEMORIAL AND NANG DHORANI FOUNTAIN.

At the northern extremity of the Royal plaza, lies a small exquisite *monument* built in form of a dazzling white chedi containing the ashes of the Siamese soldiers who died in Europe during the Great War. Before crossing the bridge which spans Klong Talad into the extension of Rajadamnoen Avenue, let us stop and cast a glance on the *fountain* nearby. The statue placed on the pavilion here, represents Nang Dhorani, the goddess of earth, whose picture is seen painted on the eastern wall in the *bôt* of Wat Phra Keo, the only difference is that there she creates a rushing flood of water with which to drive away the host of the evil tempter Marâ, while here the water is used for quenching the thirst of way-faring people. This fountain was erected by Her Late Majesty, the Queen Mother.

Wat Mahathat

Behind the Vajiravudh Library lies Wat Mahathat (the temple of the Great Relic Shrine). This temple is the oldest of the religious buildings lying on the east bank of the Menam and was in existence long before Bangkok was made the capital of Siam. It consists of three temple buildings, viz: a mondhop, a vihara and a bôt enclosed by square formed galleries. On



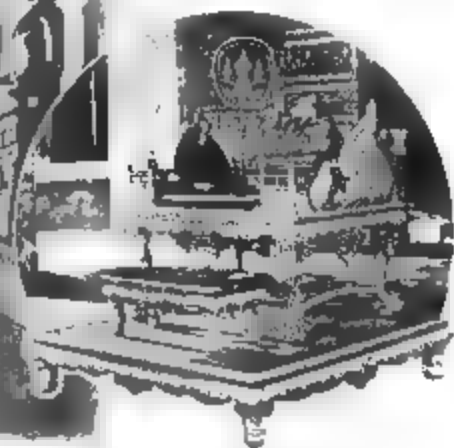
Interior of the Bôt, Wat Mahathat.

the extensive ground stretching behind the temple and to the south of the same lie the buildings of the cloister, a pali school and other buildings destined for the use of its yellow robed inhabitants. The galleries are closed to the exterior but open to the courtyard, thus following the general rule of other gallery enclosed temples in Bangkok. In the sombre corridors of these galleries sit 112 gilt images of the Buddha. The mondhol

is a tall square building with triple tiled roofs, its gables being beautifully ornamented with carvings representing Vishnu mounted on the Garuda. In the centre of the building



Statues of Buddha in the Gallery of Wat Mahathad.



A Pulpit.

raises a partly gilt plain chedi said to contain a precious relic; this chedi is surrounded by an interior colonnade. Behind the mondhop lies the bôt and the vihara, the bôt being the bigger of these two buildings; its beautiful gables are adorned in the same manner as those of the mondhop. The interior of the bôt is divided into three naves by two long rows of lofty square formed columns; in the central nave sits in the back-

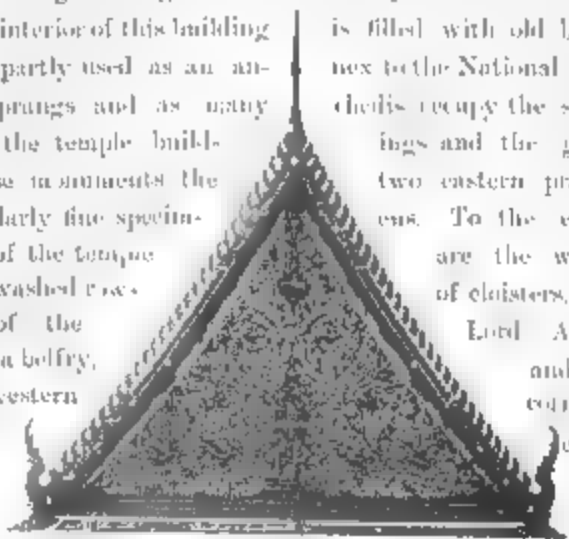


The Mondhop Wat Mahathad.

Prang and Chedi which occupy a space between the bôt and the gallery.

ground an enormous gilt image of the Buddha surrounded by his eight chief disciples, Moggallana, Sariputra, Ananda, Rahula and others; on the wooden window-shutters are painted representations of Devaputras. The "bai-sema" are not as is usually the case, put up outside the bôt but are enclosed in its very walls, four on the interior side, the other four being placed on the exterior corners of the building. These "bai-sema" are adorned with figures of the garuda. The Vihara lies to the north of and close to the bôt. It is built in a similar manner with the exception that on its eastern gable one does not see Vishnu mounted on the garuda but a big Royal Coat of Arms. In the interior of the vihara are several big sitting images of Buddha, two of which are cast bronze images brought down from Lopburi. The remainder of the interior of this building is filled with old bookcases and is partly used as an annex to the National Library. Four prangs and as many niches occupy the spare spaces between the temple buildings and the galleries; two eastern prangs are particularly fine specimens of these monuments the south of the temple white washed residence of the library, a belfry, north-western walled enclosure lies

is filled with old bookcases
 nex to the National Library.
 niches occupy the spare be-
 ings and the galleries;
 two eastern prangs are
 ens. To the east and
 are the well kept
 of cloisters, the resi-
 Lord Albat, a
 and in the
 corner of the
 enclosure
 the new



Gable of the bôt - Wat Mahathad.

and fine building of the pali college which in rank comes next to that at Wat Debsirinidit. In the north-eastern corner of the enclosure grows an enormous bodhi tree planted from seeds brought hither from Anuruddhapura by a commission of Siamese monks who in 1814 to 1818 went to Ceylon to study the pali canon there. (Another bodhi tree also planted from these seeds still exists in the compound of Wat Jetubon). Wat Mahathad is famous for two reasons, firstly because here assembled in 1788 the great religious council which after long and painstaking work purified and re-established what is now the standard edition of the Siamese tripitaka, at present kept in Wat Phra Keo, secondly because in this temple King Mongkut also resided for a long time as Lord Abbot and here established the Order of Dharma Yudika monks which, as has been proved by recent research, represents the purest form of Buddhism. It may also interest friends of the Red Cross movement to hear that the first Siamese Red Cross Organization had its headquarters in this temple.

It may
of the Red Cross
that the first
Organization



Terrace surrounding the *bôt* Wat Mahathad.



Before leaving the Royal Plaza and its neighbourhood attention may be drawn to a small monument which lies between the Ministries of War and Justice, partly hidden by the big leafy tamarind trees that surround it. This is the Lak Muang, a small square formed brick building surmounted by a tall prang or spire identical with those which crown the entrances to the Palace. Inside this building stands a carved wooden column: The Phra Lak Muang, literally "the strength of the city", the protecting angel of the city being supposed to dwell inside this pole; surrounding it are a lot of votive offerings representing devatas or human beings. Every town in Siam, and for the matter of that in the whole of Central and Eastern Asia, possesses its Lak Muang which is the shrine of the local genius or spirit that is considered to be the owner of the place on which the town is built and accordingly plays the rôle as protector of the same. No doubt this is a remnant of a former and still not yet quite extinct animistic belief which in the Occident has its counterpart in the local cult of saints, both in Christendom and Islam. Outside the building proper, between this and the enclosure, are seen many skulls of crocodiles deposited at the feet of the tall tamarind trees. Offerings of skulls of these saurians are supposed to especially gladden the heart of the town spirit. The Lak Muang is often consulted as a kind of oracle by prospective winners especially in other days when the big daily lottery still thrived and to-day it still plays a rôle for parents who desire to have cast the horoscope of their marriageable sons or daughters.

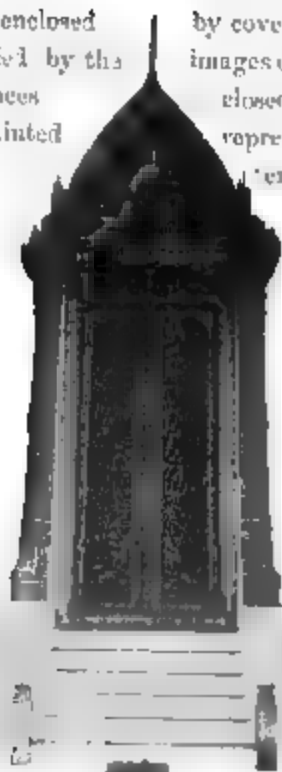


Wat Sulet, signifying the temple of the heaven of Indra (Indra being the king of the gods), lies inside the city walls on the square of the swing called *Si Kak Sao Ching Cha* and is one of the finest and biggest of the numerous temples in Bangkok, besides being well kept and in good repair, and is therefore well worth a visit. The construction of this temple was begun by Rama I and finished by Rama III, and it consists of two big buildings, the *vihara* and the *bôt*. The first is constructed on a high terrace standing in the centre of a spacious



Wat Sulet, the *Vihara* on the right and the *bôt* in the background.

court enclosed
occupied by the
entrances
are painted



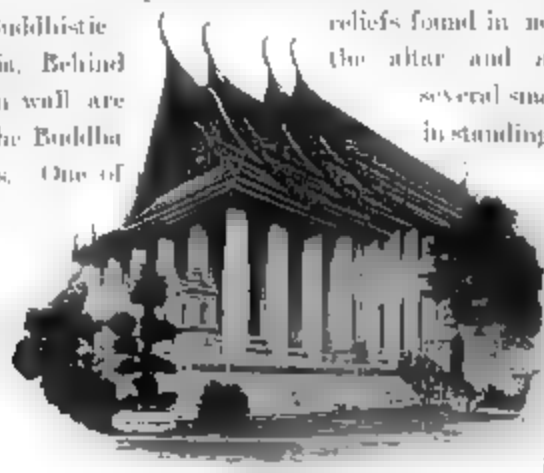
Entrance to the Vihara.
Hand carved door.

by covered galleries; these galleries are
images of 160 gilt Buddhas; there are four
closed by double doors on whose panels
representations of the God Indra. The

terrace on which the vihara is built
rises in two tiers, access to
which is by staircases on all four
sides. At the foot of these stair-
cases stand formidable looking
Chinese stone warriors in ancient
dresses, holding halberds in their
hands. At the corners of the
terraces stand bronze horses and
on the lower terrace is placed a
row of tall Chinese pagoda
towers which, like the sta-
tues, are made of soft grey
stone. In the corners of the
upper terrace are four small
shalas with beautifully carved
roofs in some of which
are placed images of the
Buddha. The vihara itself

with its lofty white walls is covered by a tall two-storied roof,
the edges of which are encased in the carved and gilt frames call-
ed *chô fa*; the eaves of these roofs being supported by rows of
tall square columns which terminate in capitals shaped like lotus
flowers. The walls of the vihara are pierced by rows of windows
which are provided with finely carved and gilt wooden shutters;
there are six doors leading into the vihara, three at the northern

and three at the southern end. These are preceded by roomy porches supported by colonnades. The gables of the vihara are decorated with carvings representing the god Indra mounted on his three-headed elephant, while on the frontons of the porches are representations of the Garuda. The door panels are carved and heavily gilt, representing the wonder forest of Himavants with its world of animals as described in the Ramayana. The lofty and roomy interior of the vihara is divided by two rows of square pillars into three naves, the middle one being the broadest, at the southern end stands a tall and richly decorated altar on which sits a huge brass image of the Buddha, which measures nearly nine metres in height, brought down from Sakhodai during the second reign. On the base of the altar are seen sculptures in stucco which are copies of certain Greco-Buddhistic reliefs found in north-western India. Behind the southern wall are several smaller images of the Buddha in standing or sitting postures. One of these



The Vihara, Wat Sudak.

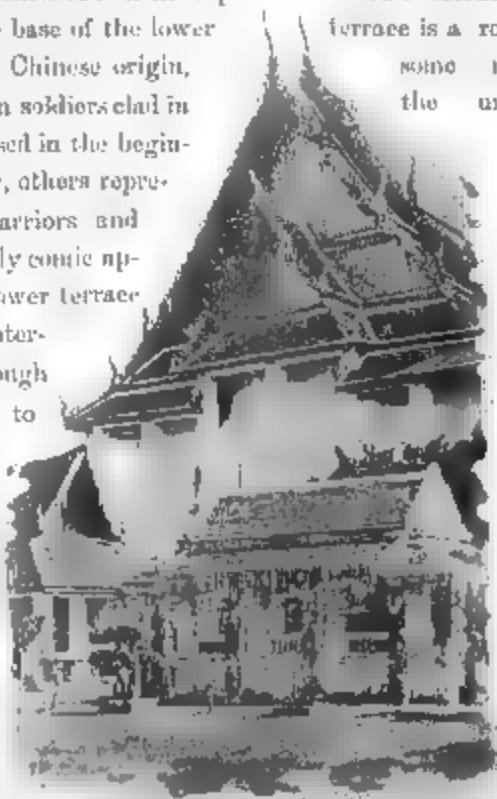
represents Buddha sitting inside the coils of the Naga (not on the coils as is generally the rule with this kind of statues). Some of the images represent sevoks or disciples of the Buddha. The walls of the vihara are decorated from bottom to top with

scenes from the Jatakas, i. e., the birth stories of the Buddha; the pillars are also decorated in this manner. Some of the paintings on the pillars represent European sailing ships of the type used a hundred years ago, while in the waves mermen and mermaids gambol. The inner side of the window-shutters are covered with paintings of Brahmanic gods, the inner side of the door panels being decorated in a like manner. The big image of the Buddha is much venerated, and barren mothers often come here to supplicate the Lord Buddha to give them a child. This is of course quite a heretical belief as Buddha being in Nirvāra can neither hear



Chinese pagoda towers,
Wat Sudat.

nor grant any prayers). Sometimes you may see a big scarlet or violet scarf adorning the image and can be sure then that some happy mother has had her prayers granted and is thus showing her gratitude to the Lord Buddha! To the south of the vihara lies the bôt, a rectangular building some 80 metres long from east to west and constructed on the top of two terraces. Standing along the base of the lower terrace is a row of quaint statues of Chinese origin, presenting European soldiers clad in forms which were used in the beginning of last century, others representing Chinese warriors and all having a distinctly comic appearance. On the lower terrace are, with certain intervals, doors through which one passes to mount to the upper terrace. On the panels of these are seen paintings of Garuda fighting with serpents. The bôt is entirely surrounded by a colonnade which bears the eaves of



The bôt from the Terrace
Wat Sudat.

the four tiered roofs. The interior of this building is specially interesting. In the background rises an enormous gilt image of Buddha in a sitting posture, and in front of this image placed on a long low platform is another but smaller sitting image of the Great Teacher who here presides over an assembly of 80 of his most prominent disciples, the name of each disciple being inscribed on the back of the respective image. The disciples are represented life size and painted in natural colours and the sight of this silent council never fails to make a deep impression upon the imagination of the visitor. The walls are completely decked with frescoes illustrating the life of Buddha and as these paintings are still fresh and well conserved they offer a wealth of interesting details to the devoted student of Buddhism. The panels of the four doors on the east and west as well as the 52 window-shutters, with which the windows in the northern and



In Wat Sudat.

southern walls are provided, are decorated with paintings representing most of the gods of the Brahmanical pantheon such as Rama, Vishnu or Narayana, Siva also called Isvara, Skanda and the elephant-headed Ganesha, the goddess Parvati or Uma, Lakshmi and others. These paintings represent the gods under their different forms (Avatars), most of them possess more than two arms with three or four faces. Many of these gods are seen fighting against the asuras or demons. Indeed these paintings constitute a unique gallery of Hindu deities, which cannot be found in any other temple in Siam and are therefore especially worth seeing. The bôt and vihara are surrounded by a low brick wall on the top of which are built several salas; in some of them are seen groups of Chinese figures. The salas placed on the wall facing the square of the swing are used by the onlookers during the swing festival. Behind the temple proper stretches the big quarters for the priests, with low brick houses in which there is room for several hundreds of monks.



Vihara, Wat Sudat.



BOT PHRAM.

In front of Wat Sulat is the formerly mentioned square called Si Kak Sao Ching Cha, in the centre of which stand on a low platform, two tall red painted wooden pillars joined together at their tops by a carved crossbar, this constitutes the swing. *It is here that the annual Swinging Festival takes place.

Bôt Phram is a Brahmanical temple lying opposite to Wat Sulat. It consists of three low and very unpretentious looking buildings, in which are statues of the gods Shiva, Vishnu, Ganesha and his brother Skanda. Note here, too, the statue of the dancing Shiva. Some of these statues which are very old have come from Cambodia, others hailing from Ayulhya and Lophari. As already mentioned the Siamese have inherited many Brahmanical customs and beliefs from the Cambodians, and all important State ceremonies as well as many of the civil ones are purely Brahmanical in their origin, though now mixed up with Buddhistic ideas and ceremonies. There is still a corps of Brahmanical astrologers and priests attached to the Court, playing an important rôle at all grand state functions. Besides the Brahmans in Bangkok there is another Brahmanic colony living in the southern capital Nakhon Sridhamaraj in Siamese Malaya. The Brahmans are often met with in the vicinity of the palace and are easily recognised by the white dress with their hair worn in a chignon on the back of their heads.

*See page 105 (Siamese Festivals and Ceremonies).



In the quarter lying between the river and the Rajadanoen Avenue is situated Wat Janasongkram, the "temple of victory in war". It was built by King Rama I after the return from one of his victorious campaigns against the Burmese. The *bôt* is a huge square building, its interior being divided by two colonnades into a central nave and two side aisles. The *bai sanna* in this temple are encased in the walls as in the *bôt* of Wat Maha Thud which latter it closely resembles though in the first the big sitting image of the Buddha is surrounded by sixteen of his chief disciples, while the number of the disciples in Wat Maha Thud is only eight. The window shutters are gilt on the exterior side, the interior side being decorated with paintings of angels. The most striking feature of this temple is, its large gables which are ornamented with a host of gilt figures of recumbent angels set on a carved and glass incrustated back-ground.



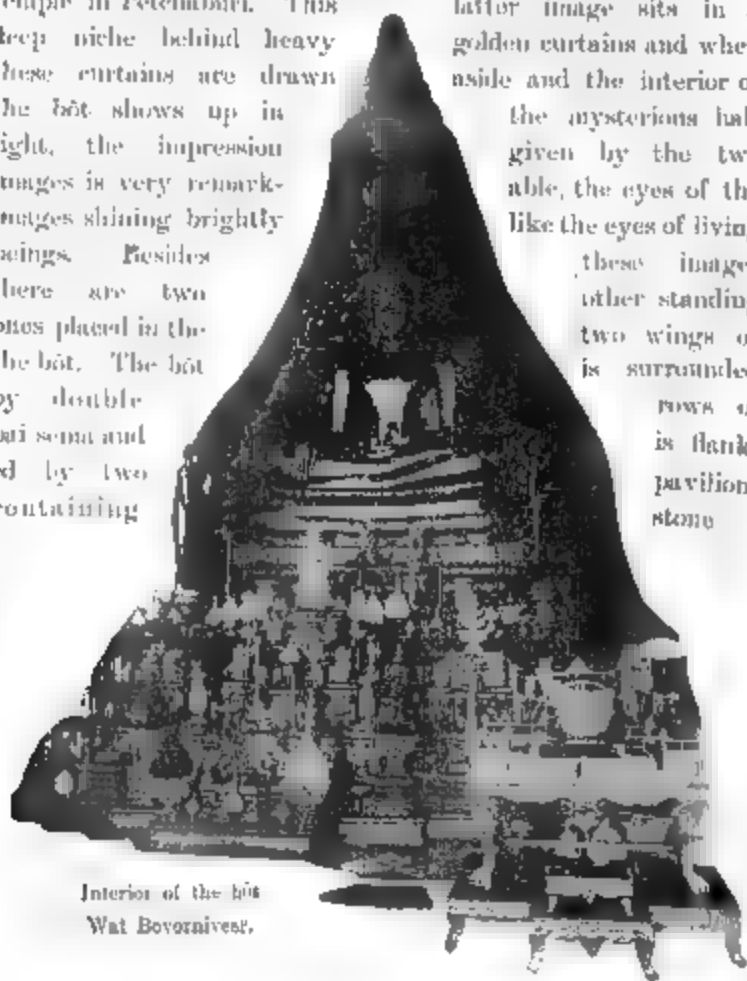
Gable of the *bôt*, Wat Janasongkram.



Wat Boromniwet which means "the excellent residence", lies in the Phra Samen Road facing the city wall and that part of the city moat which here, in its north-western portion, is called Klong Bang Lampu. This temple is not very old having in fact been constructed as late as the 3rd reign (1824-1851). It is, however, famous for its long association with King Mongkut, who resided here as a Lord Abbot for more than 14 years previous to his accession to the throne. This temple has since the time of King Mongkut been the Royal Temple par excellence, and used to be the residence of the deceased Supreme Patriarch of the Kingdom, the learned and venerated Prince Vajirayan. From this temple also were issued all the reforms which have done so much to purify and edify the Buddhist Religion and Discipline throughout the country. The temple consists of a *bôt*, a tall chedi and several viharas and lesser buildings. The *bôt* is built in the form of a 'T' with its head facing north, its gables being ornamented with a Royal Crown by reason of its association with the King Abbot. In its richly decorated interior is found a remarkable image of the Buddha called Phra Buddha Jinasri (the glorious Jina, Jina being the victorious Buddha). This fine statue was cast either in Sawankaloke or Sukhúthai in the middle of the 13th century, soon after the victorious Thai had cast off the Cambodian yoke. The image was kept in Wat Maha Thad

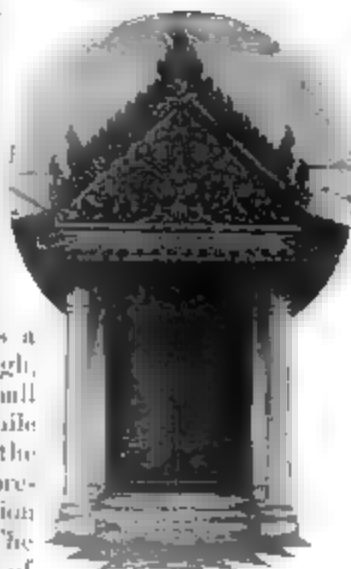
in Pitsanuloke for many centuries until in the 8th reign of this dynasty it was brought down to Bangkok and installed in this temple. Behind the image of Phra Buddha Jinasri sits another, but far bigger, one, which was brought hither from an old temple in Petchaburi. This deep niche behind heavy these curtains are drawn the bôt shows up in light, the impression images is very remarkable—images shining brightly beings. Besides there are two ones placed in the the bôt. The bôt by double lai sema and ed by two containing

latter image sits in a golden curtains and when aside and the interior of the mysterious half given by the two able, the eyes of the like the eyes of living these images other standing two wings of is surrounded rows of is flank-pavilions stone



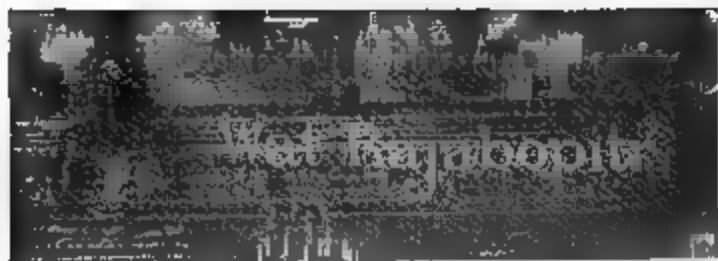
Interior of the bôt
Wat Bovornivest.

statues of Buddha, including two stone images of the Buddha sitting on the *naga* which originated from *Laphuri*. In the low pavilion situated to the west of the *bôt* close up to the temple enclosure are seen two foot-prints of the Buddha; these hail from *Jainel*, a town on the upper course of the *Mekong* and they are certainly very old. Behind the *bôt* rises a *Phra Chedi*, 50 metres high, resting upon a terrace with small prangs at the four corners while on the four corners of the base of the *chedi* itself are bronze figures representing a horse, an eagle, a lion and an elephant respectively. The *chedi* is flanked by two groups of *stûpa* and in the walls of the two northernmost are seen rows of small niches in which are placed statuettes of hermits performing the different movements of health exercise. They are called in Siamese "*rusi dat ton*." Behind the *chedi* are two *viharas*, the biggest containing two famous statues of *Phra Buddha Saiyat* (the sleeping Buddha), one hailing from *Pitsanuloke*, the other from *Sukhothai*. Finally in the south-western corner of the temple court grows a huge *bodhi* tree, the lower part of the trunk being enclosed by a brick gallery in which sit, stand or lie several images of the Buddha. At the entrance to the temple stands a picturesque gate building whose carved doors show bearded demons trampling upon crocodiles and dragons. In front of the temple, standing in the street itself, is a fountain surmounted by a golden hooded serpent. The vast grounds outside the temple proper are occupied by the buildings of the cloister, several *sala* and the school building for big boys. The latter is a fine building in quasi-Gothic style.



A Gate

Wat Boyornivong.

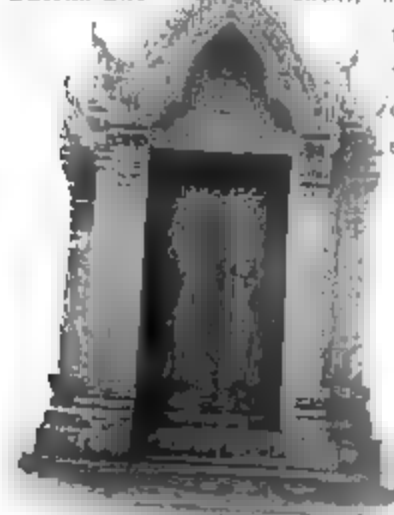


Wat Rajabopit lies between Klong Ku Muang Doem and Fuang Nakon Street opposite the Saranrom Garden. It consists mainly of a tall Phra Chedi enclosed by a circular gallery, the faces of this gallery being broken



The *bot*, *Wat Rajabopit*.

by four vihara, of the latter, however, only two serve as entrances to the inner narrow courtyard which runs round the base of the chedi. This temple is a copy of Paton. The



A gate with carved panels.

image of the Buddha sitting on the Naga — a Phra Nak Brok — as it is called in Siamese, brought down from Lopburi. In niches in the exterior side of the chedi are placed standing images of the great Teacher, some representing him as a monk, others in the dress of Royal Prince, while

the grand stupa in chedi, which is only massive, rises vaulted room in the centre of which is enthroned

evidently Nakhon partly over a in the which is big stone



An entrance with elaborate carvings.



Interior of the *hōi*, Wat Rajabopit.

a statue of Buddha in walking posture is of special interest. In the northern vihara with its heavily gilt stucco ceiling are seen paintings from the life of Buddha. To the south of the *chedi* lies the building comprising the cloister and here among other buildings is the residence of the present Prince Patriarch of the Kingdom. The temple is enclosed by tall brick walls pierced by a number of gates with wooden doors.

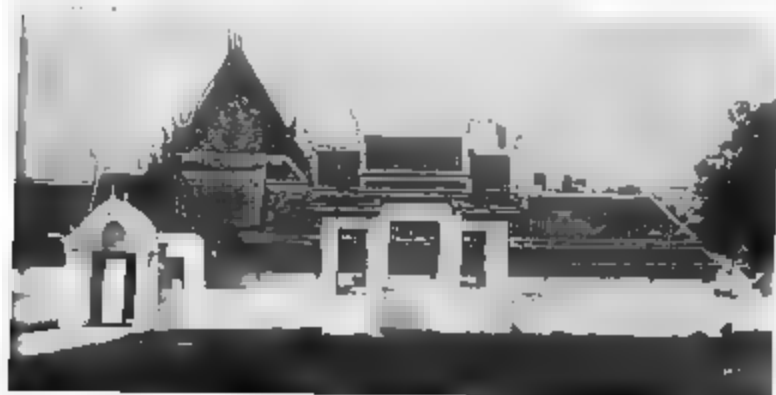
On the panels of these are seen life-size carved representations of Siamese soldiers clad in the uniforms of the fifth reign. In front of the temple facing Kloug Talad is a luxuriant tropical garden full of palms and rare trees. This garden contains a collection of different monuments, such for instance as Cambodian prangs, several Indian pavilions, gilt phra chedis the latter sometimes in groups of three, also two small pavilions in Gothic style, and, most interesting of all, a copy of three Cambodian towers with their connecting galleries, a small piece of Angkor Wat with walls and frontons decorated with sculptures of heavenly dancing girls. Wat Rajabopit dates from the 4th reign and is one of H. M. the King's favourite temples, His Majesty personally distributing the Kathin gifts to the monks every year.



Before entering the Wat
Wat Rajabopit.



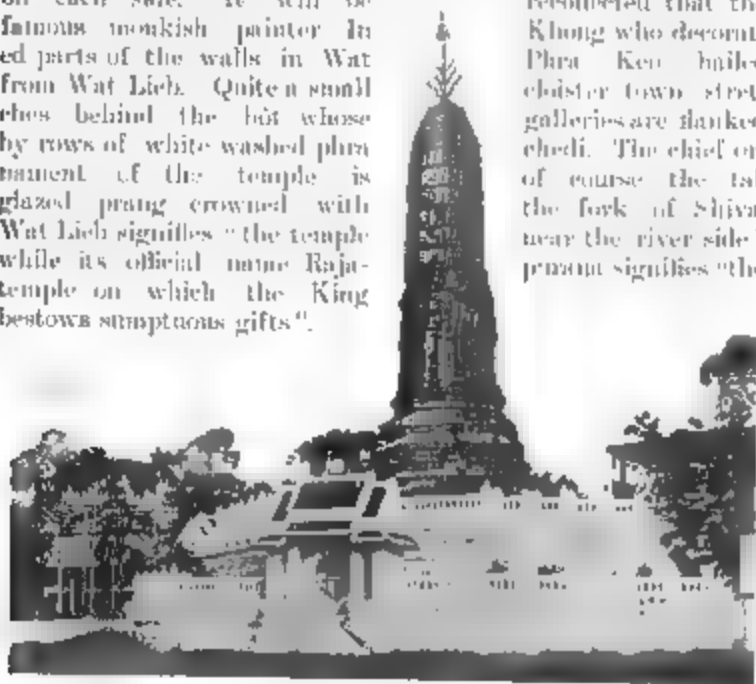
In the quarter lying to the south of Wat Sudat and close to the premises of the Siam Electricity Co., lies Wat Lieb, officially called Rajapurana, with its tall prang. The principal building, the *bôt*, lies in a square courtyard enclosed by covered galleries which are closed to the exterior and open towards the temple court. In the corridors of these galleries are placed 127 sitting gilt images of the Buddha, besides 11 standing ones and some lesser images, Altogether 141 images finding shelter in these galleries. In the centre of the courtyard stands the *bôt* a very fine building with lofty whitewashed walls, gilt doors and window shutters, elaborately carved and gilt cho-fa and with the eaves of the glittering tiered roofs supported by rows of square columns terminating in gilt lotus flower shaped capitals. The gables are ornamented with carved figures of Vishnu mounted on the Garuda. The walls of the interior are decorated with paintings representing the Buddhist heavens, and the space between the windows is covered with scenes from Buddha's former existences, the legend of Yessantra being the chief subject treated there. Above the windows are small



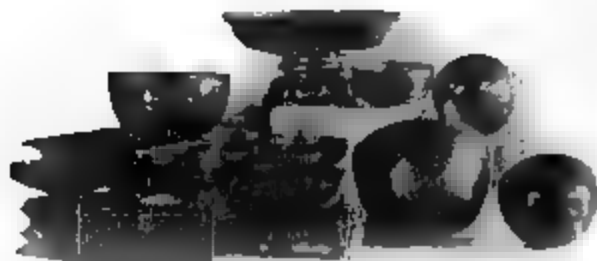
The *bôt* lies in a square courtyard enclosed by covered galleries.

gilt framed pictures of the Life of Gautāma Buddha (similar gilt framed pictures are seen in several other hōts such as those in Wat Pho and Wat Rajabopit, to name a few examples). Finally on the panels of the two southern doors are seen some remarkable pictures representing the wonderful tree growing on the slopes of Mount Meru, the dwelling of the Gods or the Indian Olympus. According to the Indian cosmography called "Tribhūmā", the fruits of this tree develop into young beautiful maidens who are courted by the spirits of the air, the God Indra's followers, who come flying and kiss the maidens with the fatal result that the maidens after being kissed die in seven days! In the background of the hōt sits a big gilt bronze image of the Buddha with Sāliputra and Moggallāna, the two chief disciples, kneeling one on each side. It will be famous monkish painter in ed parts of the walls in Wat from Wat Lieb. Quite a small ches behind the hōt whose by rows of white washed phra nument of the temple is glazed prang crowned with Wat Lieb signifies "the temple while its official name Rajatemple on which the King bestows sumptuous gifts".

recollected that the Khong who decorates Phra Keo hailed cluster town street-galleries are flanked chedi. The chief or of course the tall the fork of Shiva, near the river side." prang signifies "the



The tall prang at Wat Lieb.



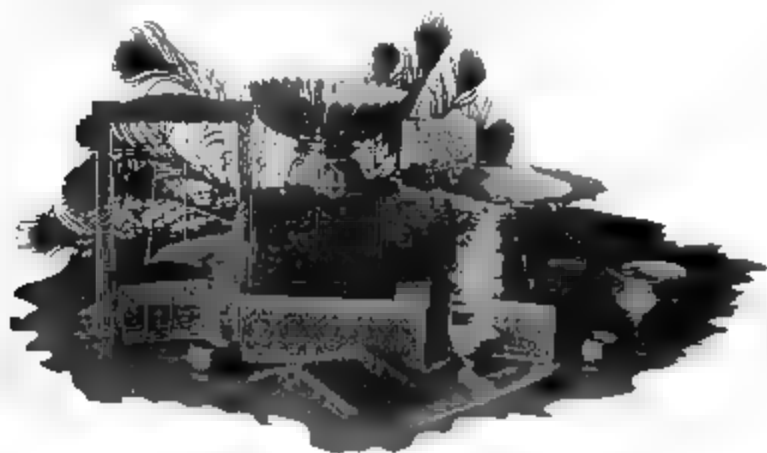
THE ARTS AND CRAFTS SCHOOL

Near Wat Lieb lies a large boys' school by the name of *Suan Kularb*, i.e., the rose garden, and here is also situated an establishment or rather an institution called the *Arts and Crafts School* where young Siamese are trained in the different branches of art and industry, such as gold and silver work, carpentry, leather work and that delicate and painstaking art called Niello work. A generation of young Siamese artists, painters, designers and sculptors is now growing up, thanks to



Students at work.

the excellent training they have received in this model school. It is also hoped and with reason that little by little a class of national artisans will pass out from this school and take over some of the positions now all filled by the immigrant Chinese. Tourists may, with the necessary introduction, visit this highly interesting institution and can purchase some of the many kinds of beautifully manufactured articles made there.



A few kinds of beautifully manufactured articles made in the Arts & Crafts School.

Wat Sraket and The Golden Mount.

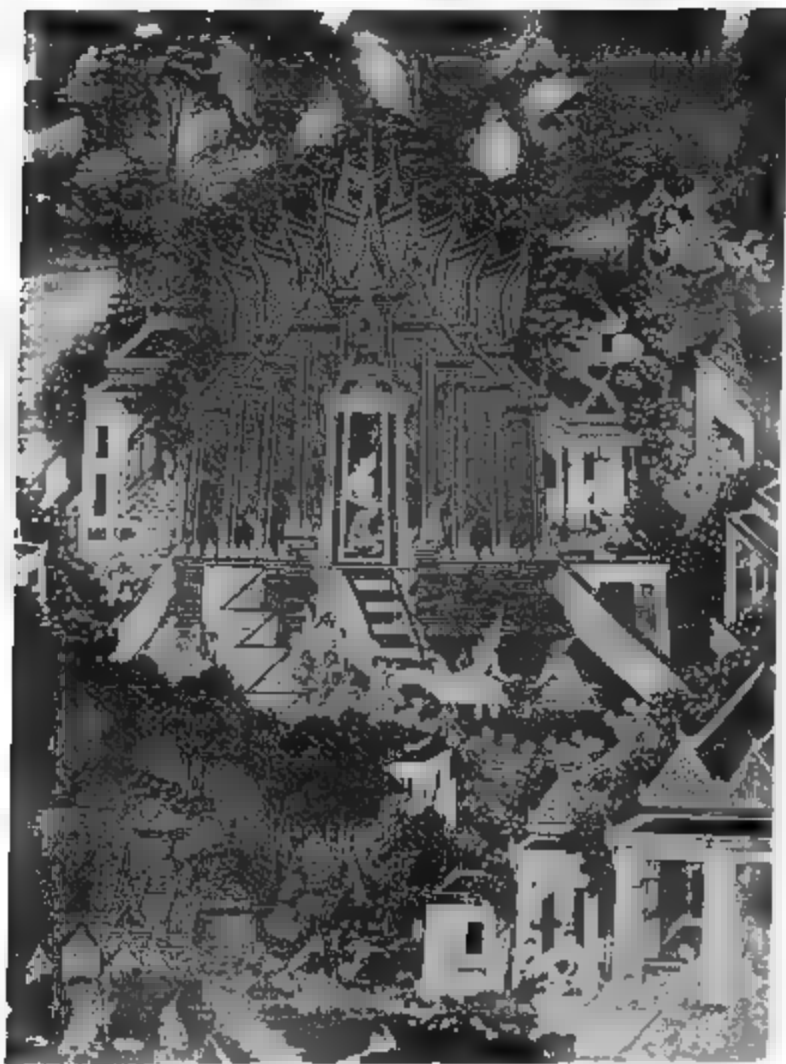
Wat Sraket with its tall brick mount called Pu Khao Tong, i.e., "the Golden Mount," is one of the most important temples of the capital. It lies outside the walled city, east of the Grand Palace near the city moat, at a point where a big waterway called Klong Mahanak branches off. At this place there was already, before Bangkok was made the capital, an old temple which was rebuilt and much extended during the reigns of the first kings of the present dynasty. The temple consists of two buildings, a *bôt* and a *vihara* besides extensive priests' quarters. The *bôt* which stands in the centre of a stone-paved courtyard enclosed by galleries is built in the ordinary Siamese temple style, being surrounded by a colonnade which supports the projecting eaves of its three-storeyed roof, the gables are beautifully inlaid and ornamented with figures of the god Vishnu mounted on the Garuda. The interior of the *bôt* is, as usual, occupied by a big sitting gilt image of Buddha facing east. The long sidewalls are covered with frescoes consisting of three rows of kneeling and praying angels, while between the figures of these angels are seen talaputs, the fans used by the monks for hiding their faces when they sing the sacred litanies. Of great interest are the frescoes painted on the western wall, i.e. the one behind the image of the Buddha. Here one sees Buddha and the blessed gathered in Nirvana, while below



Wat SraKet.

The interior of the Wat is occupied by a big sitting gilt image of Buddha facing east.

in hell, Yomuraja, the Hades of Buddhism, is seen trying and judging the evil-doers who are being punished with all kinds of gruesome tortures, some being burnt, boiled, hanged, while others are being pierced through and through or hacked into small pieces, etc., etc. On the window shutters are painted standing devatas while some of the door-panels are decorated with pictures of soldiers clad in the old fashioned uniforms from the time of Louis XIV, and others with pictures of Indians clothed in costumes from the time of the Great Mogal. Outside the bôt are the eight bai-sema placed in small picturesque pavilions grouped round the bôt. The square gallery enclosing the bôt is interrupted by four entrances, and against its walls in the long corridors are placed 163 sitting and four standing gilt images of Buddha. A peculiarly restful and dreamy atmosphere dominates this temple and, when standing in the courtyard looking westwards over the roof of the galleries, one sees the glittering roofs and ridges of the vihara and farther away the golden mount which raises its tree clad and phra chedi crowned mass towards the blue sky, a sight not without charm. Leaving the bôt we next enter the courtyard in which stands, among tall leafy teak trees, the vihara, of a similar style to that of the bôt though slightly shorter and taller. Inside the vihara and facing north is a gigantic standing gilt image of Buddha called Phra Buddha Jivoras, this bronze colossus was brought down from the old capital of Ayudhya and it measures nine metres in height. Over the two doors which on either side of the image of Buddha lead from the front room into a back room are painted frescoes representing Sariputra and Moggalana. The solid teakwood doors of this building are



Wall painting inside the stupa

exquisitely carved and richly gilt. In two of the corners of the courtyard are smaller buildings sheltering rows of images of Buddha. To the south of the temple lie the extensive quarters for the monks, giving room for some 300 wearers of the yellow toga. Wat Sraket is the place for cremations par excellence, and during the dry season the two *meru* or pavilions for cremating the dead placed here are nearly always in use.

Let us then direct our steps towards the golden mount which is one of the most conspicuous and picturesque landmarks of Bangkok. Where the present brick mountain stands there stood formerly a huge *phra chedi*, the building of which was commenced by King Phra Nang Klao or Rama III. He, however, had to give up the construction for the reason that the ground was too soft to stand the weight of the enormous brick masses. Later on King Maha Mongkut took up his predecessor's work and succeeded in constructing the present huge edifice which now rises over the crumbling masses of the old *chedi*. The slopes of the mount are adorned with a number of small caves, *chedi*, images and *sala*, and are planted with trees, which give it the look of a real mountain. Two winding staircases with low easy steps lead to the summit which is crowned with a *phra chedi* enclosed by a covered gallery. Access to the *phra chedi* can only be had during the annual *Pu Khao Tong* fair in the month of November when thousands of the faithful come to adore the relic enshrined in the base of the *chedi*. This relic is a genuine piece of bone of Buddha and was, together with other pieces, discovered in 1898



Statue of Buddha in the Vihara.

in a huge earth covered ruin of a stupa at Piprahwā near the Nepalese border in India. After the discovery the Indian Government divided the precious relics between the foremost Buddhist countries, viz: Ceylon, Burma, Siam and Japan, Siam sent a special envoy to receive its part of the relic and on its arrival in Bangkok it was borne in solemn procession to the top of the golden mount and deposited in the chedi there. From the platform on both sides of the chedi one can always enjoy a unique view over the capital. Looking down one sees at the foot of the mount the temple buildings of Wat Saket with their shimmering roofs and gilt carvings and the extensive monks' quarters, all set in a frame of big shady trees. Near to the mount runs the city moat called Klong Sapan Han, which at the north-western corner of the mount swings to north-west. From which point it continues under the name of Klong Bang Lampu until it reaches the river. From this same corner Klong Mahanak also branches off, running in an easterly direction and at high water this klong offers a most interesting and lively picture with its teeming life in all kinds of coming and going boats. Along the city moat we see the city walls with embrasures, and just where the broad Rajadamnoen Boulevard crosses the moat there still remains one of the old picturesque forts. Looking westwards one can see the tall roofs of Wat Sudat and the top of the red painted spire while farther away over a labyrinth of house tops and big administrative buildings are seen the grand palace with the glittering spires of the Chakri Palace, the Dusit Maha Prasad and the shimmering fabric of the golden chedi inside Wat Phra Keu. To the south of the palace flash the gilt gables of Wat



Bird's eye view of Bangkok from the Golden Mount looking towards
Rajadamnoen Avenue.



Bird's eye view of Bangkok from the Golden Mount
looking westwards.

Go and further away again, on the other side of the river, the slender prang of Wat Arun soars upward and in this direction, too, a glimpse of the broad bosom of "the mother of the waters" may be had. Looking to the south the horizon is closed as by a mighty forest, the vast and idyllic garden-land on the west bank of the river, from which here and there, some white prang or pointed chedi peep up out of all the greenery. On this side of the river towards the south and south-east the newer part of the capital extends with its throng of streets and houses, a view which is not that of a desert of stones like so many American or European cities. In Bangkok the trees and the verdure dominate and, seen from a high position, the town resembles one huge park though here and there tall chimneys belonging to rice mills or factories belch forth their smoke indicating that this is really a living and prospering town and not a peaceable garden which stretches forth under our feet. Continuing, our eyes travel towards the east where among other buildings we can just discern the tall arched roof of the Central Railway Station and furthest east a glimpse is seen of the red towers of the Phya Thai Palace Hotel and then turning to the north we see the tree tops of the Dusit Park and the white marble structure of the Throne Hall with its cupola. From the Throne Hall our eyes can now follow the broad and stately avenue of Rajadannoen up to its end at the precincts of the Grand Palace; between this avenue and the river stretches the northern suburb called Samsen with its extensive gardens and palm groves. We have now made the round trip. To get a good idea of how Bangkok spreads, one must look from an aeroplane. The clearest view over the city is obtained

during the early morning hours but a sunset scene over this town of palaces and flashing temple spires is also well worth a climb to the top of the golden mount. Before we leave Pu Khao Tong, a short explanation of the origin of such structures may interest the enquiring visitor. According to the Brahmanic religion the gods live on the top of the mountain called Mera, the god Shiva living apart on the top of Kailasa. The Cambodian kings, themselves of Hindu origin and fervent Shivaists, therefore excelled in building temples to the honour of the gods on the tops of the hills, especially Shiva temples, which always contained the linga, the symbol of this god. The Thai kings of Ayudhya followed in the steps of their Cambodian teachers and had also a golden mount built there (see guide to Ayudhya) but this mount was crowned, not with the linga, but with the chaste symbol of the chedi so when Phra Nang Klao started to build a golden mount in Bangkok he merely followed the examples given by his Royal predecessors.



Pu Khao Tong seen from the street.

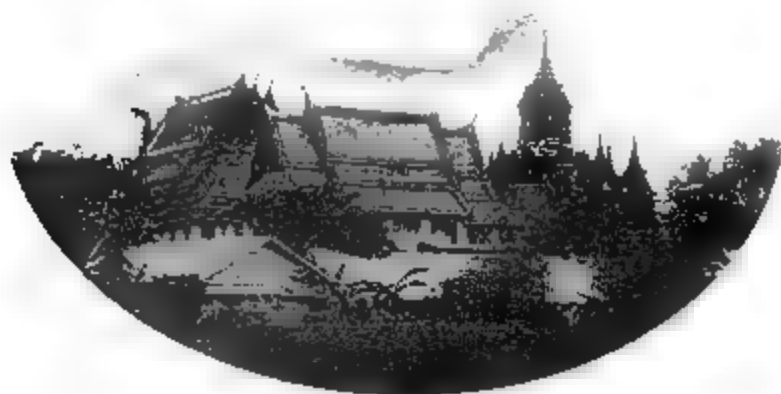
Wat Rajananda

Wat Raja Nanda. Before passing through the gap of the city wall and over the bridge one notices lying on the right hand the walled enclosure of Wat Raja Nanda (the temple of the Royal Nephew). Tourists who have time to spare are recommended to visit this interesting temple which consists of a *bôt* flanked by two *vihara* built in the common Siamese temple style. The pictures on the walls in the interior of the *bôt* are well worth seeing. On the two long side walls are symbolical paintings representing the twelve months of the year. On the southern wall the Lord Buddha is seen sitting under the Nigrotha tree in the grove at Buddh Gaya, while on the northern wall one sees Buddha descending from heaven after he had preached there the sublime law to his mother, Queen Maya; three ladders made of precious stones, gold and silver respectively, connect heaven with earth and standing at the top of the central ladder is Buddha perceiving the three worlds—that of the Brahmans (heaven), that of the men on earth, and that of the devils. Below the last mentioned picture is a remarkably well executed oil painting of a former Abbot of this temple. The window shutters are of gilt carved wood



Behind the *bôt* rises a peculiar construction.

and in the recesses of same as well as in those of the doors are painted very realistic and vigorous pictures representing demons or angels. The gilt sitting bronze image of the Buddha which is placed in the background of the *bôt* is considered to be one of the best in Bangkok having a more slender and graceful shape than the majority of the images found in other temples. Behind the *bôt* rises a peculiar construction consisting of a succession of walls rising in several storeys and terminating in rows of pavilions crowned with *chedi* grouped around a central pavilion terminating in a slender spire. The whole fabric is painted in red and was undoubtedly intended to be a copy of the famous Mogul Palace in Fahtipur-sikri Modd, lying in Northern India between Allahabad and Cawnpur. From the top of this construction one has a good view over a part of the inner city lying between the city walls and the Swing the eyes roving over many glittering temple roofs and the cupolas of big leafy trees.

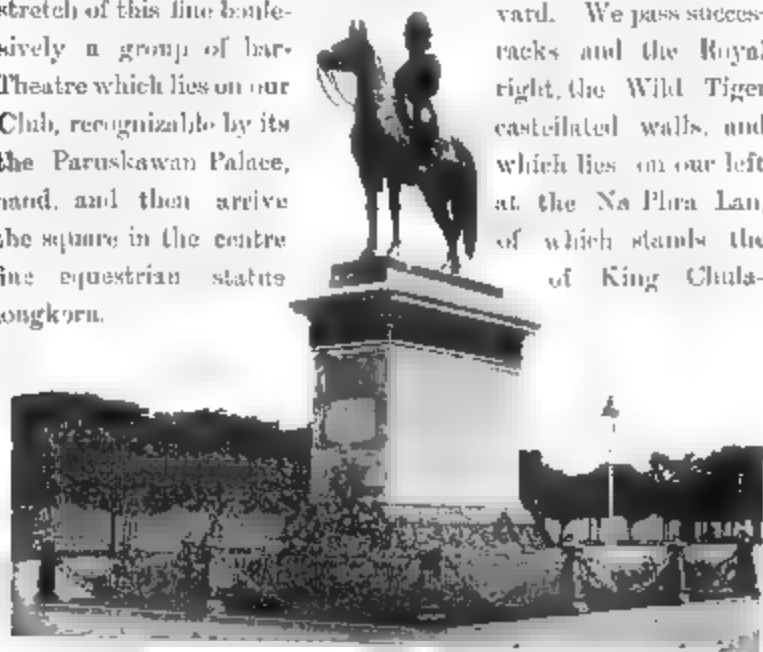


Wat Rajanadda from outside.



From the Phra Meru Ground the broad and stately Avenue called Rajadamnoen, or the Royal promenade, flanked with rows of stately tamarind trees, leads out to the Throne Hall and the Dusit quarter where it ends. A certain foreign prince who has visited Siam several times likened this fine avenue to the Champs Elysée of Paris and it certainly vies in beauty with that famous thoroughfare—only so far for it lacks the fine buildings which flank the latter, but these will undoubtedly appear in time. During its course to the Throne Hall the Rajadamnoen crosses three canals which are spanned by very fine bridges. The first one spans the Klong Ku Muang Doem, the second the city moat, also called Klong Sapan Han or Klong Bang Lampu. This second bridge is the finest of the three, its four columns being adorned with galley prows, which take one's memory back to ancient Rome, to the column adorned with galley prows that was raised there in memory of the victory of Consul Duilius over the Carthagenians, the first naval victory won by the Romans. This bridge is called the Pan Fa Lilas Bridge and the Rajadamnoen Avenue here passes through a broad gap in the old city wall which stretches on both sides of it along the canal. To the right hand of the bridge is seen one of the old picturesque forts that still, with certain intervals, crown the city wall.

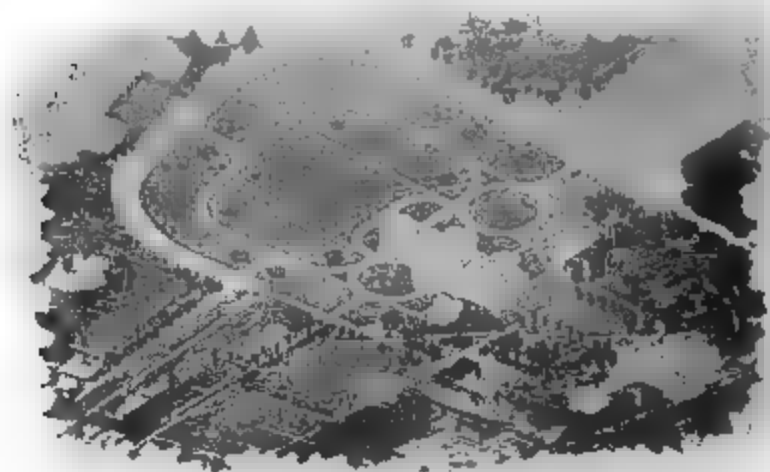
Continuing our route we pass over the bridge, from which we see the picturesque tree-clad brick mountain of Pu Khao Tong looming up on our right hand, while to our left the small, but dainty and lovely gilt structure of Wat Parinayok peeps out among the trees. On the two sides of this latter part of the Rajadamnoen are several military barracks as well as a military college. We next pass over Klong Padung Krung Kasem on the third and last bridge and proceed along the final stretch of this fine boulevard. We pass successively a group of barracks and the Royal Theatre which lies on our right, the Wild Tiger Club, recognizable by its castellated walls, and which lies on our left, the Paruskawan Palace, and then arrive at the square in the centre of which stands the fine equestrian statue of King Chulalongkorn.



A Statue of King Chulalongkorn.



At the northern end of this square towers the white marble structure of the Throne Hall with its vaulted dome. When His Majesty the King is in residence the yellow Royal Standard with the red Garuda is seen fluttering from the top of this dome. The official name of the Throne Hall is Phra Tinang Ananda Samakom. (The palace of the assembly of Ananda). As Ananda was the favourite disciple of Buddha so the King of



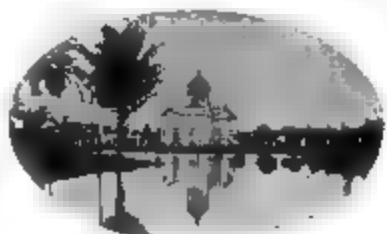
The Throne Hall from the air
(Taken by the Royal Aeronautical Service.)



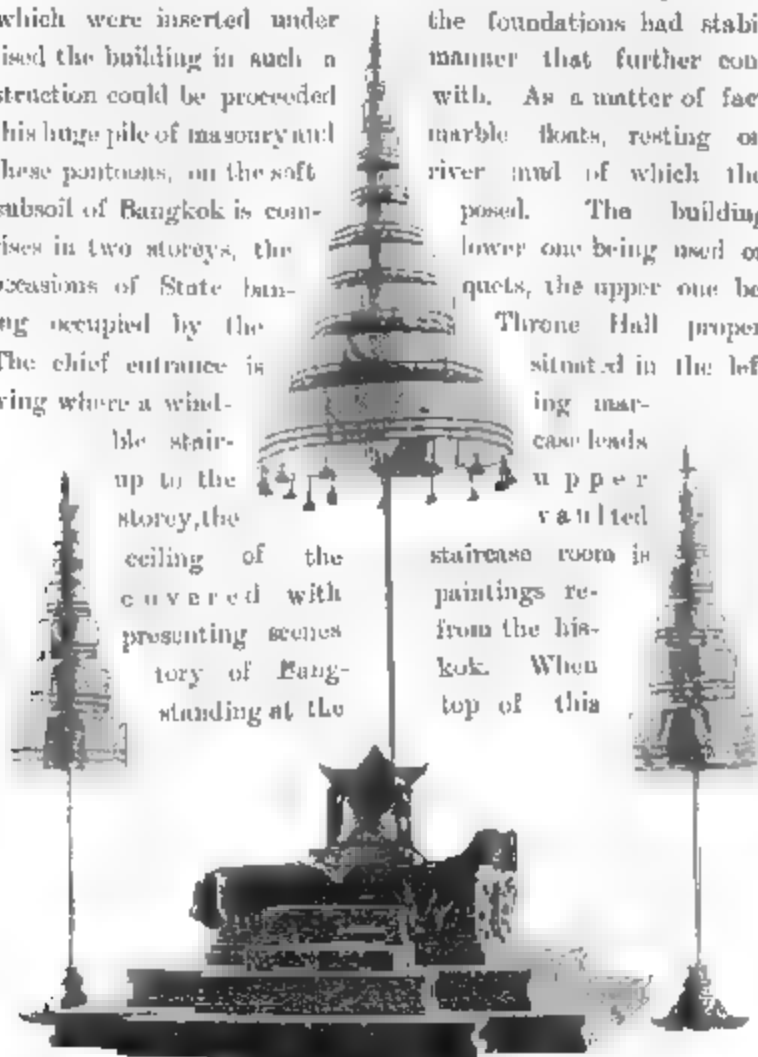
Interior of the Throne Hall.

with many and great difficulties. The subsoil of the ground not being able to stand the enormous weight of the building, this consequently began to sink and further construction had therefore to be suspended until an Italian Civil

Siam, being the upholder of the Buddhist Faith in this country may rightly be supposed to enjoy the same privilege as the Master's beloved disciple. The palace is built entirely of white marble brought hither from the famous quarries of Carrara in Italy, its style being that of Italian Renaissance and it is generally considered to be the finest piece of this style east of Suez. It was planned and constructed by Italian architects and cost about eight million taels to erect. The work of the construction was combined

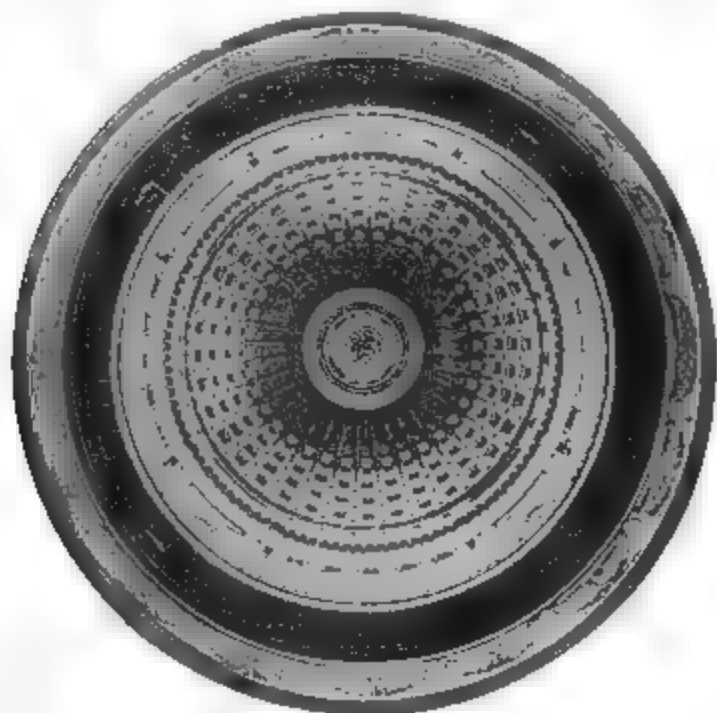
The Throne Hall as seen from
Duff Park.

Engineer by an ingenious system of air-filled concrete pontoons, which were inserted under the foundations had stabilised the building in such a manner that further construction could be proceeded with. As a matter of fact these pontoons, resting on the soft river mud of which the subsoil of Bangkok is comprised in two storeys, the lower one being used on occasions of State banquets, the upper one being occupied by the Throne Hall proper. The chief entrance is situated in the left wing where a wind-ble staircase leads up to the upper vaulted ceiling of the staircase room is covered with paintings representing scenes from the history of Bangkok. When standing at the top of this



The Throne.

staircase and gazing on the ceiling one has to the right a picture representing King Rama II who, sitting in his Royal Palanquin surrounded by his courtiers and architects, directs the construction of Wat Arun whose half finished pile is seen in the back ground. To the left is seen another painting representing King Rama III directing the construction of a fort at the south-western corner of the Grand Palace enclosure. From the staircase one enters a kind of ante-chamber where, among other things, one notices two gilt Karieng drums standing on each side of the doorway; from this ante-chamber



The Dome.



Wall Painting.

one penetrates into the the Throne Room proper. The Throne Room has the shape of a cross with its two long arms pointing north and south, the centre being directly under the lofty dome. The vaulted ceilings are of a splendid design and execution, being covered with big paintings. On the ceiling of the northern part is seen a grand painting representing King Rama I, or Phra Buddha Yod Fa Chula Lok, sitting on his war elephant and directing the foundation of Bangkok. On the southern end is seen His Late Majesty in the act of liberating the slaves, while behind this painting scene is seen respectively to the left and the right the Throne



H. M. King Chulalongkorn liberating slaves.

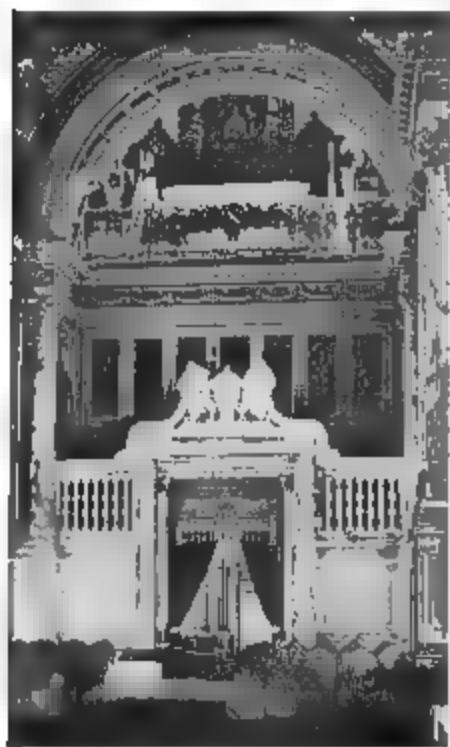
Hall under construction and the bustling life of the port of Bangkok with its steamers, symbolising the new era of life and prosperity which was inaugurated by this benevolent and statesmanlike monarch. In the centre of the northern and southern ceilings are painted in gold the names of the two monarchs who are represented on the respective paintings. Turning round towards the door by which one entered the Throne Hall one sees painted on the wall over this door a picture of the coronation of His Majesty, the late King, being represented in his full Royal Robes standing in front of the Dusit Maha Prasād receiving the homage of the assembled grand dignitaries of the realm. The vaulted ceilings of the Throne Hall are supported by rows of splendid marble columns



The Declaration of the Liberty of Religion in Siam.

In the western branch of the Throne Room stands, on a low platform, the Royal Throne which is covered with a tiger's skin, the gold rimmed nine-tiered umbrella, the symbol of the supreme power of the kingdom, being suspended over it. The Throne Room is lighted by tall windows to the north and the south as well as from the windows in the dome, the vault of the latter being emblazoned with the gilt initials of His late Majesty encircled by a golden halo of rays. During the early morning hours or in the late afternoon, when the rays of the sun penetrate through the windows in the dome, there falls a wonderful soft golden stream of light down through the Throne Hall creating a

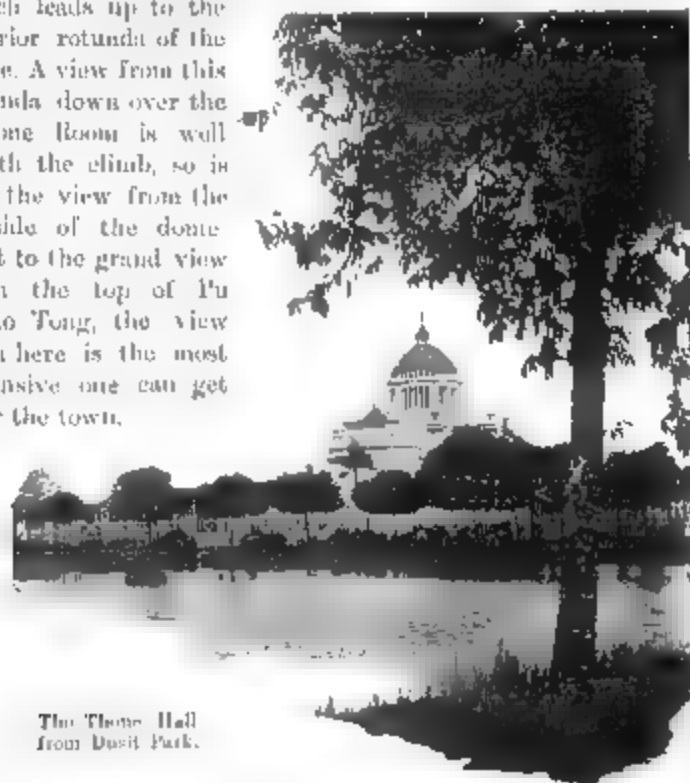
mysterious atmosphere which enhances the impression of a splendour which, so to say, radiates from every nook and corner of this magnificent room. Behind the Throne Hall is still another room which is decorated in much the same manner as the others its ceilings being ornamented with gilt rosettes inscribed with the names of the six sovereigns of the reigning dynasty. At the end of this last room is another staircase which leads down below, while a narrow winding staircase leads up to the rotunda in the dome.



On the wall over the staircase is a big picture representing King Mongkut sitting under the huge golden image of the Phra Buddha Jinaraj. To the left and the right of the king is seen an assembly consisting of ecclesiastics of the Christian and Buddhist churches besides Chinese priests and Mohammedan mullahs. This painting symbolises the declaration of religious liberty in Siam. The Throne Hall is used for grand State functions as, for instance, on the

The Eastern End, the Throne Hall.

occasion of His Majesty's Birthday when the Princes of the Royal House and the high civil and military dignitaries of the kingdom clad in their resplendent full dress uniforms assemble here to offer their congratulations to the Sovereign. His Majesty replies from the throne and enumerates in his speech the chief events and the progress made during the last year. Ambassadors of Foreign States are also sometimes received in audience in the Throne Hall. Visitors are recommended to climb the winding staircase which leads up to the interior rotunda of the dome. A view from this rotunda down over the Throne Room is well worth the climb, so is also the view from the outside of the dome next to the grand view from the top of Yu Khao Tong, the view from here is the most extensive one can get over the town.



The Throne Hall
from Dusit Park.

To the south the eye follows the straight line of the stately tree lined Rajadamnoen until it encounters the chedi crowned top of the golden mount; to the south-west are seen the spires of the Grand Palace and Wat Pho and further away again the tall pile of Wat Arun. To the west one looks over the gardens of Samsen to the river, the city proper being almost hidden by the luxuriant verdure; and finally to the south-east one sees the glittering roofs of the beautiful Wat Benchamabopit flashing out in the sunshine. Lying at the very foot of the Throne Hall spread out the lakes and the rich foliage of the Dusit Park while behind the Throne Hall are seen a number of palaces which, lying in beautiful gardens, are surrounded by a high walled enclosure, one of these gardens has been turned into a deer park (i.e. the one nearest to the Na Phra Lan).



The Throne Hall seen from Dusit Park.

Wat Benchamabopit

Wat Benchamabopit lies near Dusit Park at the crossing of the Sri Ayudhya and Nakhon Pathom Roads. This beautiful temple, built of the choicest white marble from Carrara in Italy, its roofs being covered with glittering yellow tiles and surmounted by gilt tapering "cho-fa", is without exaggeration worthy of being called the jewel among the temples of Bangkok. A small piece of exquisite art, executed in dazzling white crowned with flashing gold, it stands without comparison as the finest and purest example of modern Siamese style. A visit to it should therefore under no circumstances



The Aihuan
Front view
Wat Benchamabopit.





The pavilion within the Temple grounds.

whatever be missed by the tourist should he even have the most limited space of time. The temple buildings stand inside an enclosure of stone pillars with wrought iron railings, the entrance being from the east through a handsome gate whose fronton has the shape of a *hoga*.



Entrance to the Vihara, Wat Benchamabopit.



Image of Buddha inside the Vihara.

A broad stone paved walk leads up to the lion-guarded doors of the vihana which faces east. On either side of this walk stands a pavilion built of bricks in the old Javanese style, having four frontons on which are inscriptions. The northern pavilion, however, has on one of its frontons a stucco relief representing a girl sitting at her loom, this relief alluding to an old popular Sinesse folk-tale. The same pavilion



A statue representing Buddha after his 40 days fast.

contains an alabaster statue of the Buddha in Burmese style. The southern pavilion shelters a fine bronze statue of the Buddha sitting on the naga. This latter statue hails from Chaiya in Southern Siam. On its base an inscription in

Cambodian records that the image was cast by the order of a Maharaja of Malaya (a king or emperor residing at Jambi in Sumatra). The date is 12th century, at which time Sumatra was the nucleus of a powerful hinduised Malayu Empire that dominated most of the countries comprising



Statues of Buddha in the Gallery
Wut Benchnanabopit.



Entrance to the Vihara.

Indonesia, even Siam and Cambodia being perhaps under its sway. The plan of the vihara is that of a blunt cross with its longest axis from east to west, the other two and shorter arms being continued in the square galleries which enclose a marble paved courtyard lying behind the vihara. The walls of the vihara as well as those of the galleries are entirely constructed of white marbles. The vihara is provided with a row of latticed windows set in gilt frames the lower part being made up of bronze reliefs representing rows of standing monsters which act as a kind of eurytides.

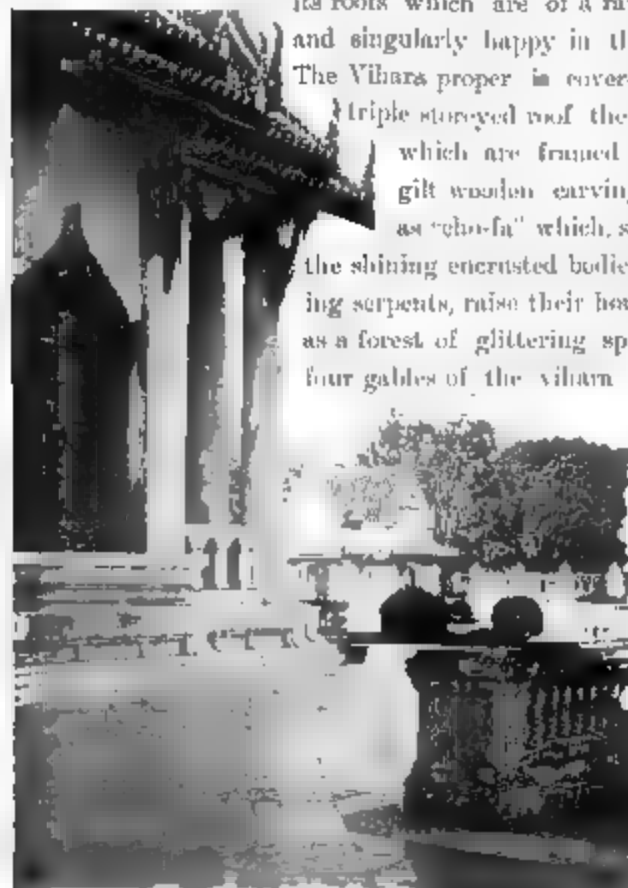


Image of Buddha
in front of the Vihara.



Statues of Buddha in the gallery
Wat Benchamabopit.

The main entrance is, as already mentioned, to the east being preceded by a kind of porch borne by four round marble columns terminating in lotus flower shaped capitals. One of the most striking features of this temple is, however,

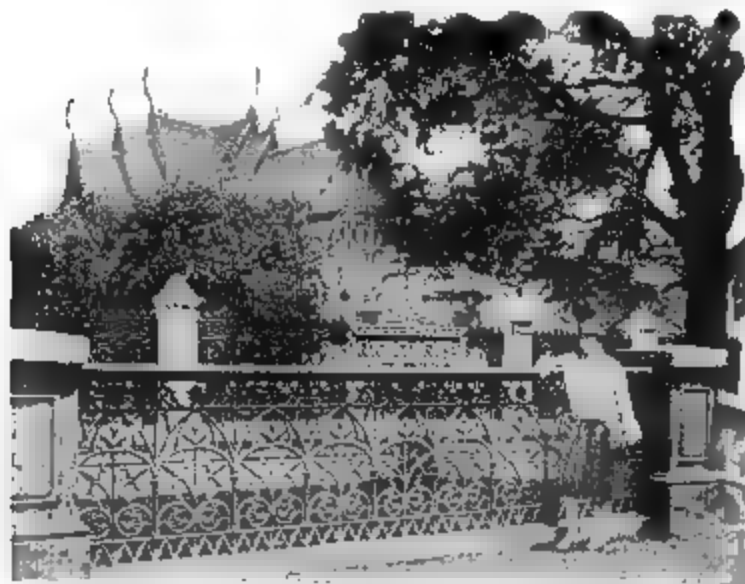


its roofs which are of a rare beauty and singularly happy in their effect. The Vihara proper is covered with a triple storied roof the edges of which are framed with the gilt wooden carvings known as "cho-fu" which, shaped like the shining encrusted bodies of moving serpents, raise their horned heads as a forest of glittering spires. The four gables of the vihara are finely

carved and inlaid, and here is seen on the eastern gable a figure of Vishnu mounted on the Garuda; on the

The Terrace surrounding the Vihara.

northern that of a three-headed elephant ; on the western the sign of the "unalom" this, as the three-headed elephant, being one of the Buddhist symbols ; and finally on the southern gable is a bird symbol the "Dharmachakr", the wheel of the law. The galleries are closed to the exterior, the walls here being provided with rows of so called "false windows" resembling those seen in the old Cambodian temples. On the interior side, facing the courtyard, the galleries are open and here sheltered in the low vaulted corridors, is a grand collection of statues. The galleries are covered with the same kind of roof as that of the vihara, and the visitor will especially admire the ingenious and beautiful manner in which these are hinged up at the corners. The



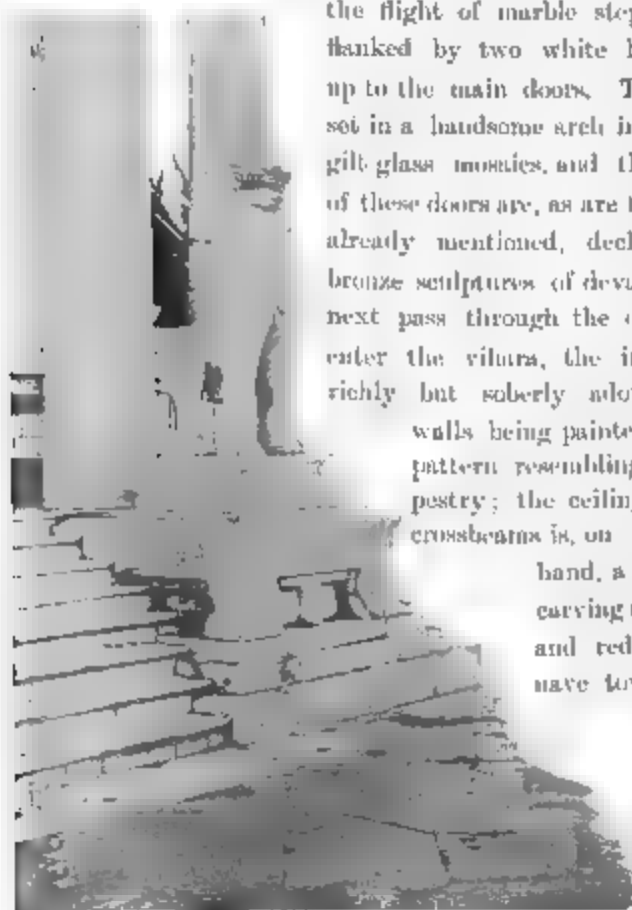
Wat Benchamabodhi seen from outside.

roofs which, on the interior side, go low down are triple, their eaves being trimmed with rows of so-called "phra pim", i. e., the printed representations of Buddha or devatas on triangular shaped pieces of burnt and glazed clay. The three faces of the galleries are broken by doors preceded by porches, and at each of the corners are also pairs of doors, the panels of all these doors being covered with beautiful bronze reliefs representing devatas or demons. In niches on the exterior side of the galleries are placed a number of ancient and somewhat mutilated statues of the Buddha which bear unmistakable marks of Indian craftsmanship. These stone images originate from the grand sanctuary, the giant stupa in Nakon Patom, where, perhaps



Wat Bencharabodit seen from outside.

already during the 6th century A. D., there existed a powerful and highly civilized Indian settlement. Having seen the exterior of the galleries, we return to the vihara and ascend



the flight of marble steps which, flanked by two white lions lead up to the main doors. These are set in a handsome arch inlaid with gilt glass mosaics, and the panels of these doors are, as are the others already mentioned, decked with bronze sculptures of devatas. We next pass through the doors and enter the vihara, the interior is richly but soberly adorned, the walls being painted with a pattern resembling gilt tapestry; the ceiling with its crossbeams is, on the other

hand, a marvel of carving set in gold and red. In the nave towards the

west is placed a big gilt sitting image of the Buddha which is

Steps leading up to the Vihara, guarded by a marble Narasingh.

a fine copy of the famous Phra Buddha Jinaraj* in Pitsanulok. Notice also the low and beautifully carved preaching chair, as well as the four gilt kareu drums standing in the corners. From the vihara we continue our wandering through the galleries that on three sides face the marble paved courtyard. These galleries are also paved with flags of marble, their ceilings being executed in the same manner as that in the vihara while their drooping eaves are supported by a row of low marble columns which terminate in lotus-flower-shaped and gilt capitals. Placed against the walls is a long succession of remarkable statues of the Buddha either in a sitting or a standing posture. There are fifty-one altogether of these statues which are all cast in bronze. Many of the statues are executed in the Cambodian style and with their mukutas or crowns they resemble the god Vishnu rather than the Lord Buddha. Of special interest is a statue representing Buddha after his 40 days fast; the original, which is no doubt of Greek workmanship, is now in the museum at Lahore. The two images of walking Buddha are also uncommon while some of the other statues represent Buddha according to the Burmese or Japanese style of art. Though many of the statues have been brought hither from towns up country still a considerable number have been cast in Bangkok and presented by pious noblemen as gifts to the temple. When passing through the western gallery and looking across the courtyard one also sees a big gilt image of the Buddha standing in a niche in the western wall of the vihara. The temple ground outside the vihara is occupied by a number of buildings such as cloisters for the monks and a big boys' school. There are also two smaller buildings for religious purposes. In front of one are a couple of fine bronze lions, while on the gable of the other is seen a succo relief representing Buddha in his palace at Kapilavasthu bidding farewell to his fair wife and the world. It shows him now ready to flee to the jungle on his faithful charger Kandhaka, which is seen in the right corner.

* Jinaraj = the King Jina; Jina = the victorious Buddha.

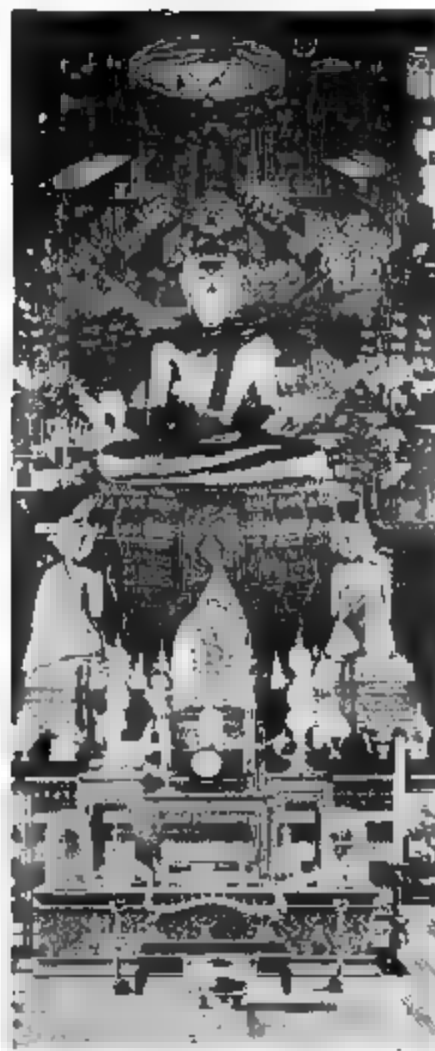


On the west-bank of the Menam and on the banks of the numerous canals that intersect the "hinterland" of Dhonburi, are found a great number of beautiful and interesting temples of which, however, only a few can be mentioned here. The most important of all is Wat Chang or Aran, which signifies "the temple of dawn." It lies on the river bank just opposite Wat Pa. On the site of the present temple stood in King Tak Sin's time an old wat which was repaired by this monarch; but the construction of the five tall "phra prang" or towers was first undertaken during the reigns



Wat Arun
from the air

Taken
by the Siamese
Aeronautical
Service.



Wat Arun: Interior of the *bôt*.

of Rama II and Rama III. This temple, which is of quite a unique design, is one of the most conspicuous and pretty landmarks of the capital and whether seen by day in the glare of a blazing sun or by night in the light of a brilliant moon it is always of a most striking and picturesque aspect. The chief attraction is, of course, the group of the five *phra prangs* which are built on a terrace, four of the towers standing each in its corner of the terrace, while in the centre soars up against the sky the fifth and tallest of them fully 74 metres in height. The towers rise on a series of basements consisting of rows of demons or devatas which act as caryatides. The four faces of the towers are provided with niches which, in the case of the smaller ones, contain figures of the moon god mounted on a white horse while in the niches of the central tower, one sees the green figure of

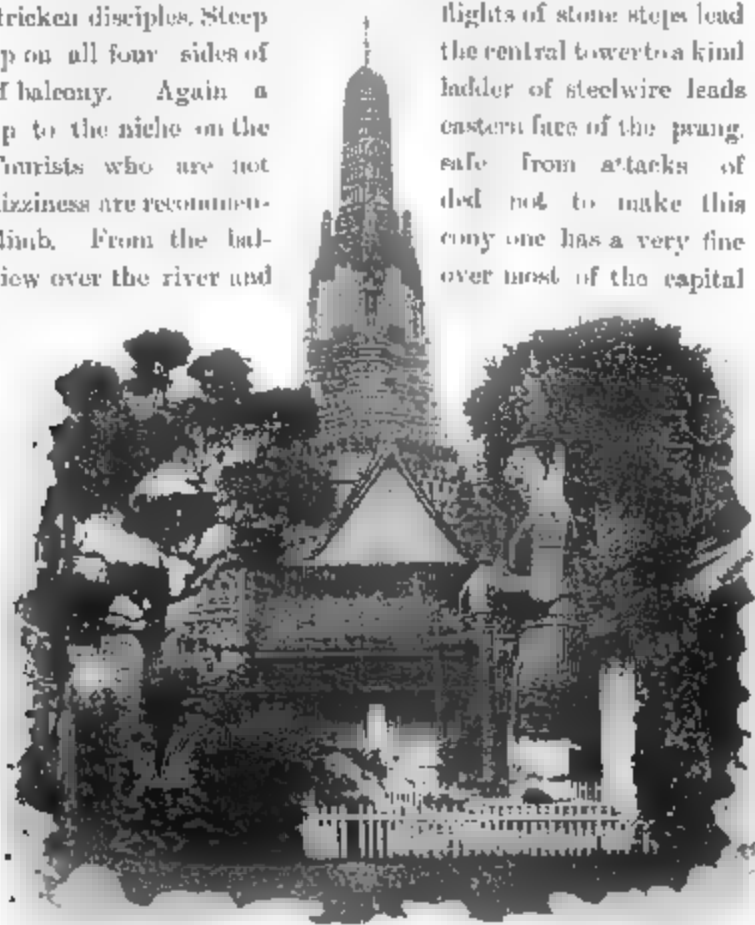
the god Indra, king of the gods, seated on Airvata, his three-headed elephant. These niches are preceded by small porches surmounted by small phra prangs and the summits of all five towers are crowned with flashing trichula of the god Shiva. Stone staircases lead up to the lower terrace on which stand the four smaller prangs and from this again other flights of steps lead up to the upper terrace on which rises the central prang and the four pavilions that flank the latter. The pavilions shelter images representing the four chief episodes of the life of Buddha. In the northern is seen Queen Maya standing under the tree where she gave birth to little prince Siddharta; two princesses kneel in front of her ready to receive the noble child (which, however, is not represented). In the eastern pavilion one sees the Master seated on the coils of the seven-headed naga, king of the



Fig. Wat Arun.

serpents, after having attained Buddhahood. In the southern pavilion Buddha is seen preaching the law to the five rishi or hermits, his first converts; and finally in the western pavilion we have Buddha entering Nirvāna surrounded by his sorrow-stricken disciples. Steep up on all four sides of of balcony. Again a up to the niche on the Tourists who are not dizziness are recom- climb. From the bal- view over the river and

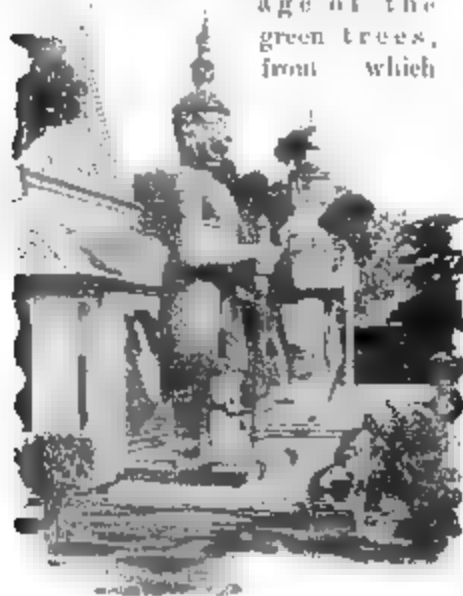
flights of stone steps lead the central tower to a kind ladder of steelwire leads eastern face of the prang. safe from attacks of did not to make this any one has a very fine over most of the capital



The tallest prang at Wat Aron, 71 metres in height.

on both sides of the Menam. Towards the east one sees the Grand Palace with its white walls and its glittering and flashing spires, among the latter the shining upper part of the golden chedi, while just opposite flash out the gilt gables of Wat Ito. Behind these are seen the tall structures and coloured roofs of Wat Sudat and farther away again the tree-clad chedi crowned mass of Pa Khao Tong, while still farther away in the horizon looms up the dome of the Throne Hall. Of the town itself not much is seen, half hidden as it is

under the luxuriant foliage of the green trees, from which



A Kinth (male)

here and there peeps out the spire of a white chedi or a red temple roof or perhaps a tall smoking chimney, the latter indicating that notwithstanding all the picturesqueness the living and toiling city is

The Guardians of the Gate,
Wat Arun.

there all right. Far below the river winds its broad sheet of brownish water on which lies anchored a line of Siamese gun-boats and torpedo craft, while busy smorting tugs rush up and down the river, sometimes towing along rows of empty paddy boats heading for the rice growing districts, or full-loaded paddy boats and smaller crafts are seen proceeding down by sail or by oar. Indeed the river here presents a scene of never ending commotion and life which is quite fascinating. The eye follows the great river from the bend to the north of the grand palace down to the district of Sanpang where it disappears in a big curve towards south and west. Looking to the south one sees, near the temple, the roofs of the Hydrographical Department, then the old fort with the Royal Naval College and next the beautiful Wat Kakaya with its enlaced roofs.

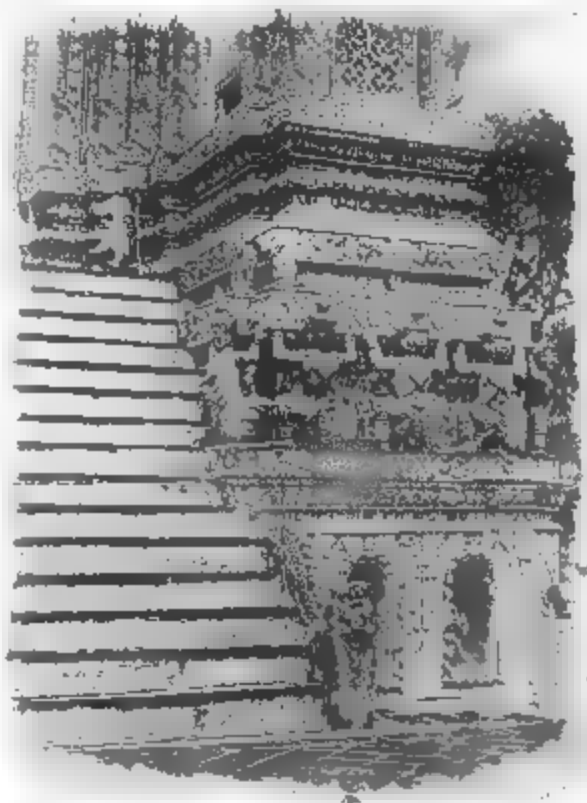


A Kinari (female)

Behind these are the tower of the church of Santa Cruz and the prang of Wat Pijaiyat, while far away in the southern horizon beyond the emerald greenery of Dhonduri's garden land are seen the row of smoking chimneys of the rice mills and sawmills lying at the lower bend of the river in the districts of Bangkoklen and Pakalo where we find the real commercial port of Bangkok with its wharves, godowns and fleet of incoming and outgoing steamers. To the west one looks over the roofs of the vihara, the bôt and cloister buildings of the temple, to a mass of feathered palms which close the horizon in this

direction. Finally to the north one has the Ministry of Marine with its busy dockyard, the white prang of Wat Rakhang and the Bangkok Noi district with its railway station.

The towers of Wat Arun are built of bricks covered with plaster in which are encrusted thousands of bits of glazed tiles. Seen nearby this kind of decoration may look sordid, but when viewed from a distance the towers look as though they were carved out of a grey rock inlaid with thousands of precious stones. Certainly this pile is a triumph of decorative skill. The further away the better it looks and, when the rays of the rising sun strike the towers, they emit flashes and sparks as if they were really encrusted with the choicest jewels. Or



Steep flights of stone-steps on four sides of the Central tower.

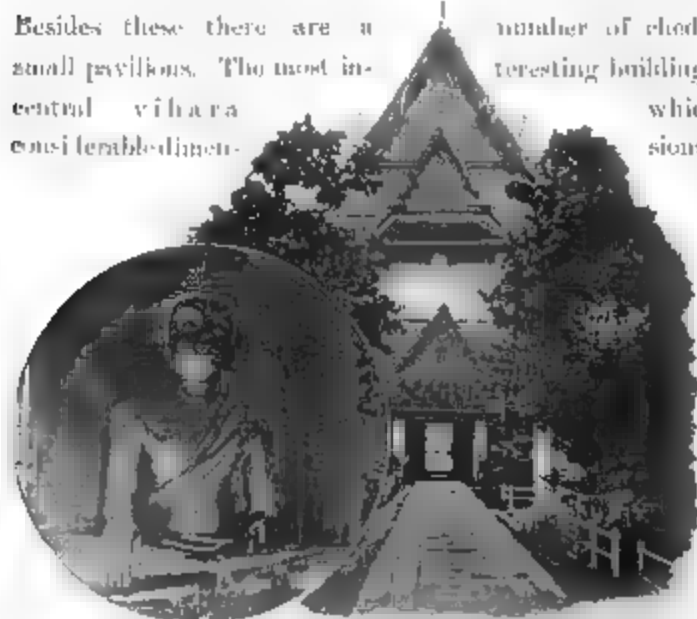
again at sunset when the fiery ball of the king of the day disappears behind the tall leafy trees which form a frame around the towers and temple buildings, then the five prangs stand out against a scarlet background, a background which slowly changes its colour to rosy tints and then to mauve, until finally the black shadows of the night envelop the whole fabric. Indeed a more wonderful or impressive picture than this can hardly be imagined. Or again on the nights when the rays of a brilliant full moon stream down the silvery like pinnacles and play on the ornamentations of the towers then you imagine that you are looking upon some fairy castle taken straight from the tales of the Arabian Nights. When most of the many beautiful impressions from this temple-city have faded one of the last to persist will be the memory of this picturesque and graceful temple.



Wat Arun, the porcelain temple.

Wat Kalaya

Wat Kalyanamit (temple of the beautiful friend) lies, as already mentioned to the south of Wat Arun at the mouth of Klong Bang Luang just opposite the Naval Cadet School. This fine temple is approached from the river side by a long stone paved walk flanked by small pavilions and tall shady trees. The walled temple enclosure contains a big central vihara on each side of which is a smaller building. Besides these there are a number of chedis and small pavilions. The most interesting building is the central vihara which is of considerable dimensions and



Big Buddha
in the Böt, Wat Kalaya.

Wat Kalaya.

can boast of possessing the tallest and largest roof construction to be found among the host of Bangkok temples. Its tall ridges are one of the most conspicuous land-marks of the capital and are easily discernible from the different points of the town. In the interior of the viharu is a huge brass image of Buddha which is constantly being worshipped by busy coming and going crowds of Chinese who belong to the Northern Buddhistic Church.

On certain mornings this temple may be seen filled by an eager assembly of celestials, men, women and children, who offer waxen tapers, joss-sticks and gold paper to the image of the great Teacher. Chinese soothsayers are also associated with the temple where they do a roaring business among their credulous and superstitious countrymen.



Vihara, Wat Kalaya.

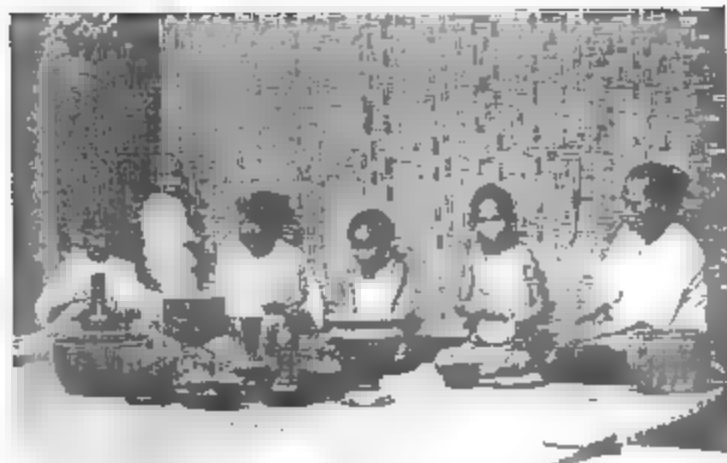
Wat Pijaiyat

Among the more prominent temples the west bank may finally be mentioned. This temple stands on the bank of Klong the quarter called Ban Sundeck, which hides it from view from the river. It is, quite an interesting temple and with phra prang, especially when seen by light or from a distance, it resembles old Cambodian temples from the Angkor. It is easy to reach and any hired sampans can in the course of a few minutes carry the tourist from the east bank across the river and in through the narrow canal which leads to the precincts of the temple. For people who have sufficient time on their hands this small trip is worth making. They will thereby visit one more of the many interesting wats which make up the treasures of this picturesque town besides getting a glimpse of the interior portion of old fashioned Dhonburi.

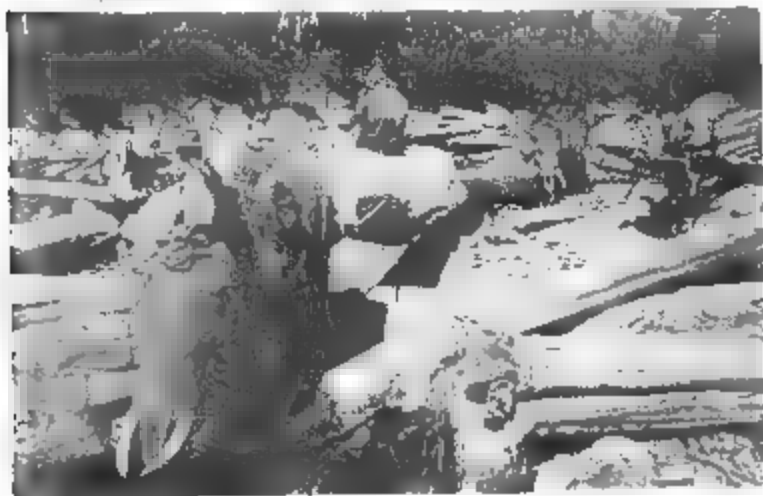
situated on Wat Pijaiyat. San, behind nearly however, its tall by moon-one of the region

Prang, Wat Pijaiyat.





The manufacturing of lamp-glass
Many beautiful and typical specimens on exhibition in the Museum.



Lumbering in the timber region.
Many species of timber are being exhibited in the Economic Museum.



The Economic Museum is on Suriwongse Road, on the right hand side as one goes from New Road. (See Plan of Bangkok E10(102). The Museum is under the Ministry of Commerce and Communications and is devoted entirely to the exhibits of Economic Products of Siam. It is open free to the public from 9 to 15 o'clock daily except Monday.

Among the products of Siam exhibited in the Museum are bamboo, basket-work, beans, bulbs, cereals, condiments, cottons, dyes, fibres, firewood, fodder, food, fruits, gums, hides, horns, ivory, lac, lacquer work, medicinal products, minerals, metal works, oils, paper, peas, pottery, rattans, resins, rice, rubber, roofing materials, scented wood, silk, spices, stimulants, tans, timber, tubers, etc.

There are many drawings executed in water colors portraying the various agricultural products of Siam on exhibit, and in addition to this there is a series of interesting photographs showing the different aspects of modern farming in Siam.

The Museum issues a booklet giving a summarized explanation of the sources and importance of each product.

This booklet may be obtained by the visitor from the attendant at the charge of seventy-five satangs per copy.

For visitors who are specially interested in fishery or forestry, a separate pamphlet dealing in detail with the subject may be obtained.

THE RAILWAY INFORMATION BUREAU**Royal State Railway Department of Siam, Bangkok.**

The Information Bureau of the Royal State Railway Department of Siam is a government organization having as its object the encouragement of tourist traffic to Siam.

The Bureau supplies necessary information as to travelling, free, to foreign tourists; introduces them to the famous sights, scenes and resorts of Siam; assists them in planning itineraries, securing trustworthy guides or interpreters, and renders all possible assistance to them during their sojourn in Siam.

Tourists are welcome to call at the Bureau at all times. Office hours, 8 to 14.30 o'clock on weekdays.



A Success Woman.



Frontiers and Area.

The Kingdom of Siam occupies a territory of 518,159 square kilometres or 200,295 square miles which is about one third of what is known as the Peninsula of Further India. The other parts of this peninsula comprise French Indo-China, lying to the north, north-east, east and south-east; Burma and the Shan States to the west and north-west; and British Malaya lying to the south. The latter comprises the southern half of the Malay Peninsula. The greatest length of the Kingdom, from the extreme north to the extreme south, is about 1640 kilometres or 1020 miles, while the coast line reaches an approximate length of 2090 kilometres or 1300 miles. It will thus be seen that the area of Siam is greater than that of Great Britain and Ireland, and only slightly less than that of France.

Population.

Siam has a population of about ten million which is decidedly small for such an area (the American and European population totals about 1800 of which about 1600 are living in

Bangkok). Central Siam or the Menam delta is the best populated area while the northern and eastern sections are very sparsely populated. The greater majority of the inhabitants are Siamese, in which term are included the Lao or the Northern and Eastern Thai. They number about 8½ millions. Next come Indians and Malays (400,000) and a considerable immigrant population of Chinese, numbering almost 300,000. Cambodians, Burmese and Mons, mostly coming from Southern Burma and numbering perhaps 125,000 in all. There are, too, Annamite and Javanese immigrants as well as considerable numbers of the kindred Shans. Finally mention must be made of the various hill-tribes in the north. With regard to population Siam, therefore, offers a most interesting and varied picture with the features and gaudy dresses of the many peoples and tribes.

The Country.

Siam may be divided into five main divisions, viz:—Northern, Central, North-Eastern, South-Eastern and Southern Siam.

1. Northern Siam is a great teak growing area and consists of a series of roughly parallel mountain ranges extending north and south, separated by broad open valleys. The mountain ranges have a height above the plain of 600 to 900 metres, isolated peaks rising higher as for instance Doi Inthanon, which attains a height of 2575 metres or 8448 feet, and is Siam's highest mountain. Outside the broader and well cultivated valleys or plateaux it is a country of deep gulleys, rushing and foaming torrents during the raining season and of wild and lofty mountains with fine forests. This part of the

country is drained by four tributaries of the Menam Chao Phya, which are, from west to east, the Me Ping, Me Wang, Me Yom, and Me Nan, whose waters finally meet and blend at Paknampo and there give birth to the Menam Chao Phya proper. The main population is Lao Ynan or Northern Thai, but scattered on the hills live many tribes, highly interesting by reason of their quaint customs and picturesque dresses. The cities of this division are in succession from west to east: Chiengmai, on the Me Ping, the Northern capital of Siam, a pretty town of temples among fine surroundings, at the foot of the imposing Doi Sudeb; Nakhon Lampang, on the Me Wang; Muang Prae on the Me Yom; and Nakhon Nan on the Nan River, all of them being old historical cities of considerable interest.

2. Central Siam, though the least picturesque, is by far the most important and prosperous part of the country and is the home of the Siamese proper. It is one of the finest rice-growing regions in the world, a flat alluvial plain, not much raised above sea level, inundated and drained, by the magnificent Menam Chao Phya and other smaller rivers, all flowing south into the Gulf of Siam. The great plain stretching north from the gulf is flanked on the west by the high mountains on the frontier of Burma which rise to heights from 800 to 2000 metres, and on the east by the mountain masses which bar the entrance to the vast north-eastern plateau of Korat, while finally to the north the huge plain is limited by the foothills of Northern Siam.

The principal cities in this portion are Bangkok, the present capital; Ayudhya, the former capital; Nakhon Patom with its gigantic chedi; Rajburi and Petchaburi. These last three

all lie to the west of the capital while Ayudhya is just 64 kilometres to the north of Bangkok. Other important towns, lying roughly in a line from south to north and above Ayudhya, are Lopburi, once a capital long before Ayudhya or Bangkok came into existence, and now famous for its fine ruins; Nakhon Sawan (Paknam) at the confluence of the rivers Me Ping and Me Nan, an important floating emporium; Pitsanuloke, also a former capital; and finally the old cities of Sukhotai and Sawankuloke, now mere heaps of imposing ruins, but once splendid twin-capitals of the first independent Thai Empire in the Menam Valley. Not far south of Paknam at the town of Chainā the Menam Chao Phya splits up into two branches, an eastern and a western. On the banks of the eastern branch lies the above-mentioned old capital Lopburi, and on the western are several important towns such as Muang Singh, Muang Phrom and Angthong. The two branches of the Menam reunite at Ayudhya, just below the old city, and from there flow as one river southwards passing Bangkok and falling into the Gulf some 24 kilometres south of the capital. From the map it will be seen that from the upper part of the western branch of the Menam, a third river, called the Menam Suparn branches off. This river runs almost southward for a considerable distance, passing through the circle * of Nakhon Chaisi and falling into the sea about 35 kilometres to the west of Paknam, the outlet of its motherstream. On the bank of this stream stands one of the former capitals of Southern Siam by the name of Supanburi. Besides the big streams mentioned here, the central and southern part of the Menam valley are intersected

* The Kingdom is divided into fourteen circles or divisions.

with a broad net of canals, or as they are called in Siam, 'klongs,' which together with the bigger watercourses drain and fertilize the surrounding country and at the same time serve as a means of communication, there being practically no roads, but only the railways, in this part of the country. The population in the lower part of the Menam valley are a true river people, who are as familiar with life on board a boat as with that in a house on firm and dry land. The western portion of Central Siam is drained by a broad stream called the Meklong. Born in the wilds of the jungle clad Tenasserim Hills on the border of the Kingdom, it runs through the upper part of the Rajburi Circle and drains in its lower course, "the Garden of Siam" thereafter falling into the north-western corner of the Gulf.

The south-eastern part of Central Siam is drained by the Bangpakong river, which has its sources far away to the south-east in the hills of Chandaburi. This stream describes a big curve during its westward course through the extraordinarily fertile rice producing circle of Prachin until it falls into the Gulf at a point some 40 kilometres to the east of the mouth of Chao Phya river.

3. North-Eastern Siam is a large plateau slightly tilted to the east, contained partly in a circle of mountains and limited to the north and east by the great river Mekhong, mightiest river of the Indo-Chinese peninsula. This plateau is mainly drained by the river Mūn and its tributaries whose waters all run to the Mekhong. Born far away to the north in the snowy wastes of Thibet on the very roof of the world, the Mekhong ranks as the eighth among the great rivers of the Earth. From

Korat, where the height is about 190 metres this plateau slopes gently down towards its eastern extremity at Ubol which is only about 100 metres above sea level. For the greater part this country is flat and monotonous, very arid during the dry season, while during the rainy season big tracts are inundated, as for instance the huge and mostly uncultivated plain stretching along the left bank of the Mun River which is then turned into one huge lake. By far the greater portion of the plateau is, however, covered with immense forests, the valuable rosewood being found here. The hills in the south and west are clothed in virgin forest, the largest and most famous of these forests being the ill-famed Dong Phrayayai, which is now crossed by the Royal State Railways. In the northern-eastern portion are found several big fresh water lakes, the biggest to be met with in Siam with the exception of the half brackish inland sea at Singora.

The population of North-Eastern Siam is mainly Lao or Eastern Thai, Siamese (in Korat) and Cambodians. Towns of importance are Korat or Nakhon Rajasima, an old fortified city, lying in the western part of the plateau, and Ubol situated on the Mun River, Nong Khai on the bank of the Meklong, nearly due north of Korat, is a flourishing place of commerce doing a considerable trade with the French Lao. Scattered over a big part of this North-eastern Plateau lie hundreds of ruins of ancient stone temples and of towns which, during the time of the Cambodian ascendancy, must have been large and prosperous, one of the largest and finest of them being that of Pimai which lies to the north-east of and not far from Korat. Among products of special interest coming from this portion of the country are silk, sticklac, hides and rosewood.

4. South-Eastern Siam is occupied by the Province of Chandaburi, a picturesque country of forest clad hills with many beautiful coast views and green jungle clad islands. Hot springs and fine waterfalls are met with to the north of the town of Chandaburi. The province is also famous for its coffee and pepper, and lastly for the fine rubies and sapphires found there. The population consists of Siamese, Chinese, Cambodians and many Christian Annamites.

5. Southern Siam occupies more than one half of the Malay Peninsula south of Petchaburi. It possesses a coastline both on the Bay of Bengal north of the Straits of Malacca and on the Gulf of Siam. It is a territory abounding in minerals. Owing to the conformation of the peninsula with its long ridge of mountains and narrow belt of country sloping to the sea, most of the rivers are small and without importance with the exception of the broad and deep, crocodile-infested Menam Luang, which falls into the Gulf of Siam at the town of Bandon.

Worth noticing, as already mentioned, is the big brackish inland sea called Thulé Sap with outlets to the Gulf. The highest mountain in this division is Khao Luang near Nakon Sriharinaraj: separated from the main range, it rises to the height of 1780 metres. Another physical feature of this portion of the country is to be noted in the many isolated limestone peaks that rise abruptly from the plain. These limestone rocks are often honeycombed with small or large caves in which are ancient images of the Buddha.

The inhabitants are chiefly Siamese and Malays, the last named occupying the whole of the Province of Pattani. There

is also a big Chinese population, especially in the Island of Junk Ceylon or Paket, as in other places on the West Coast, where they have come to work in the rich tin mines found there. Finally are found the interesting remains of what may once have been the original population of Further India, the Negrito-like Semang, who are found in Pattani and at Patalung, not far from the great inland sea. The chief city is Nakorn Sri Dharmaraj, known to history as Ligor, with its large and much venerated Stupa, lying to the north of the above mentioned inland sea. Other towns of interest are Singora, founded by Chinese pirates, Pattani once the capital of a succession of Malay Queens, and Paket the mining town par excellence.

CLIMATE.

The climate of Siam and especially of the lower Menam plain compares favourably with that of any other country lying in the same latitude and of the same elevation and may, with the exception of certain swampy or hilly, jungle-clad parts, be termed comparatively healthful. There are three distinct seasons in Central, Northern and Eastern Siam, namely the hot season extending from March to April, the rainy season from May to October and the winter season from November to February. The second corresponds approximately with the south-west monsoon, coming from the Indian Ocean, and the last with the north-east monsoon blowing from the China Sea. When the north-east monsoon is blowing strongly the temperature falls very perceptibly. The average daily variation in Northern Siam during the months of November to February is from 12° C or 53 F to 27 C or 80 F and the minimum tem-

perature recorded is 5 C or 41 F. The lowest and highest temperatures recorded in Bangkok vary from 17 C or 62 F in December to over 35 C or 96 F in March with a mean temperature of about 28 C. In Southern Siam, the country south of Chumphon being narrow and bounded by the sea on both sides, has a more equable climate. There are only two seasons in this part of the country, the hot season from February to September and the rainy season from October to January. Bangkok must be called a comparatively healthful town, especially now that it has been provided with an excellent water supply. The municipal water of this town is, according to chemical analysis, the purest to be found in the whole of Asia; cases of cholera and plague do occur, but are neither very frequent nor numerous. Even malaria is somewhat rare, and the rate of mortality is only 29.5% per thousand, which compares very favourably with that of Singapore or Rangoon, not to speak of many towns in India.

FLORA AND FAUNA OF SIAM.

The flora of Siam is pronouncedly tropical, though this somewhat escapes the traveller who traverses the vast and mostly treeless lower Menam plain. But as soon as villages are approached groves of plumaged bamboos, swaying cocoanut-palms, the straight trunks of the borassus or sugar palms with their tufts of fan-shaped leaves and the slender graceful betel palms come at once into view. The tropical vegetation of Central Siam is, however, seen to best advantage during river trips. The banks of the Menam, and other rivers and canals are clothed with an ever verdant vegetation of palms and bamboos. Here, for example, is seen the attap palm which, seemingly

without a trunk, grows straight up out of the mud. The leaves of this tree are used for thatching the roofs of the peasant houses throughout central and lower Siam. Here also in the Southern part of the Menam valley lie extensive fruit gardens, miles and miles of them. Such gardens are more particularly to be found in the District of Dhonburi on the right bank of the Menam, just opposite Bangkok, and in the wonderful garden land round the lower course of the Meklong River, called "the Garden of Siam", which provides Bangkok's teeming population with an endless variety of strange and savoury fruits. We shall name only a few of the most well known of such fruits — the coconut with its refreshing milk and white flesh, the jolly-like fruit of the sugar palm, a hundred varieties of bananas from the big "kluei hom" (sweet smelling banana) to the small and sweet "kluei khui" or egg banana, many excellent kinds of mangoes, the exquisite snowy-white mangosteen enclosed in its red shell and the prickly durian with its malodorous contents which to some is the very food of heaven while to others is intolerable by reason of its odour. However, the advice is "have a trial". Then there are the luscious pineapple, the savoury papaya, the sweet lamut, resembling in appearance a potato, several kinds of water melons all good to taste, the hairy rambutan, the litchi, langsat, oranges including the giant pomelo, and a host of others, all savoury and good to eat, like the fruits in the garden of Eden. Indeed no other tropical country in Asia can boast of such a great variety of fruits. In Northern Siam you may, during the winter months, taste strawberries and whortleberries gathered on the hills, while walnuts are common, being mostly imported from

Yunnan in Southern China. Teak and rosewood have already been mentioned, and besides these are many other valuable woods, the giant among them being the *dipterocarpus* which often attains a height of over 200 feet. Redwood, sandal wood and many hardwoods abound in the immense forests which cover eastern, western, and northern Siam as well as most of the Malay Peninsula.

However, of wild palms, in Siam proper there are only a few are to be found. In Northern and North-Eastern Siam there are also real forests of real pine trees. Siam is also an ideal place for the orchid hunter, many kinds of these exquisite flowers being found in the virgin forests of this country. Siam does not excel in ground flowers, but on the other hand there is a rich variety of flowering trees. The tourist who visits Bangkok in the beginning of the rainy season will enjoy the sights of the splendid flamboyants or "flame of the forest" with its canopy of flame coloured flowers or the "ton pradu" with its wealth of yellow flowers or again the wonderful bougainvillas which clothe the walls or issue forth over the gates of the gardens of many private residences with their multitude of scarlet flowers. Foremost of all is the queen of flowers, the sacred lotus which with its scarlet, blue or white flowers fills many a pool or ditch in the Srapatum district of Bangkok. Roses are common, too, but though they often thrive well in South Siam, they are seen to their best advantage in the North where they often adorn the dark tresses of the pretty Lao girls. Jessamine and the mysterious sweet smelling ilang-ilang with its green fleshy flowers are also common in the gardens of Bangkok.

The animal world of Siam is as rich as its flora and offers unique opportunities for the big game hunter and for the zoologist. The characteristic animal of this country is of course the elephant—though you do not meet them every day in the streets of Bangkok. In their wild state, elephants abound in Siam outside the big plain of Lower Menam; they are found in thousands in the forest clad hills to the east and to the west, in the Malay Peninsula as well as in the teak clad North. On the vast swampy plains to the north-east of Bangkok large herds of these giants also roam about and these may be seen wandering in flocks of from 30 to 40 heads.

Other domestic animals are the big huge unwieldy water buffaloes, black or pink coloured, with immense horns, which are so necessary for the labour in the paddy-fields or for drawing purposes over all the Menam valley, where they are seen either drawing the primitive wooden plough or hauling high wheeled clumsy carts; but mostly they are seen browsing in the fields or lying in the klongs or muddy pools because without a liberal supply of water these animals are absolutely useless.

Cattle are not so numerous in the Lower Menam plain as in the north-eastern and northern provinces where they are used for drawing the light roofed bullock carts or as pack animals. The Siamese pony is a small animal seldom standing more than 4 feet. It is excellent for riding when travelling in the dry season and may be seen racing in Bangkok.

Pigs, ducks, geese, poultry and the so-called pariah dogs make up the remainder of the domestic animals of Siam, not to forget the genuine blue-eyed Siamese cat.

GAME.

As previously stated, the forests and jungles teem with game, big and small. Only a few hours from Bangkok in the redoubtable Dong Phrayayai you may meet tiger, leopard, various tiger cats, wild boar and stags. Rhinoceroses are also found in Siam but are now extremely rare, so is the tapir which can be found from time to time in the Malay Peninsula. There are many species of monkeys, among these the gibbon whose halloing cry is often heard in the forest clad valleys of the north. Bison are met with in many places, both in Siamese Malaya, North-Eastern Siam and the North. Good hunting grounds for big game lie to the north of Nakhon Lampang and in the Dong Rak Hills to the west and south of Korat: these places also abound with peacocks, pheasants, wild fowls and a host of other game birds. There is good snipe shooting on the big swampy plains between Bangkok and Ayudhya and fishing may be indulged in the north. In the Meklong is to be found the biggest fresh water fish in existence, at least in Asia, the "pla buk". It attains sometimes a weight of over 180 kgs. In Bangkok during the cold season good fish is to be had, such as the herring-like "pla tu" and the "pla kapong" both salt water fish and the "pla chon" a fresh water fish. Oysters can always be ordered at hotels and are quite tasty.

For collectors of butterflies this country is a real paradise abounding with a great number of splendid coloured species.

GEOLOGY

As a systematic geological survey has only just been

started the information available is scanty. Limestone is the most conspicuous rock, although it forms a relatively small part of the total geological section. There are several beds of limestone separated by many thousands of feet of sandstone and shale which are altered in many places to slate and schista. The main range forming the backbone of the Malaya Peninsula and the divide between Siam and Burma consists of folded Palaeozoic rocks not less than 50,000 feet thick. The trend of the folding is in general north-south. Tremendous bodies of granite intruded into this series and are now exposed in discontinued belts from the Federated Malay States up to Muang Pong in the north. This folded series of rocks were very deeply eroded and finally a period of subsidence followed and permitted the sea to occupy what is now the valley of the Menam almost up to Utaradit and all but the rougher parts of the Malay Peninsula. Since that time the Menam has been actively filling in these submerged valleys and Central Siam is in consequence one huge alluvial delta through which occasional high hills of the ancient surface still protrude. Some relatively recent volcanic activity has taken place. Hot springs are present in many places both in Northern and Southern Siam; near Lampang is a basaltic lava flow. Various evidences go to show that a distinct raising of the Menam valley is taking place and this action together with the large annual deposit from the rivers is gradually raising the level of the country higher and higher above mean sea level.

MINERALS.

At present the only mineral wealth which has been developed to any extent is tin, which is worked in the three southern-

most provinces, especially on the west coast of the Phuket province. The export in 1923-24 was about 8500 tons valued at Tex. 17.5 millions.

Gold in small quantities is worked by the local inhabitants in many parts of the country, which formerly, according to tradition, were much richer in this metal than is now the case. Bigger enterprises undertaken with foreign capital have hitherto proved a failure.

HISTORY.

The history of the Siamese nation begins with the foundation of the Kingdom of Sukhothai (a ruined city on the upper Menam Yom, one of the rivers forming the Menam Chao Phya). What is now Siamese territory was, in remote times, inhabited by Lao and other savage tribes belonging most probably to the Mon-Khmer family. (The Mon were the original inhabitants and masters of Lower Burma until finally, during the 19th century, they were crushed and nearly absorbed by the victorious Burmese; the Khmer are closely related to the Mon). In the early centuries of the Christian Era the Menam valley was colonised by Indian immigrants who brought the Brahmanic, and perhaps at the same time the Buddhist religion, Indian customs and arts with them. These Indian colonists subjugated and civilized the original inhabitants, the Lao and kindred tribes, building in number of cities such as Lopburi, the oldest Ayudhya (Dvaravati) Rajaburi, Chandaburi, and others. (Strictly speaking the Lao are not the original inhabitants. The aborigines were negritos, remains of whom are still found existing in the jungles of the Malay Peninsula but those living in Siam proper must have been absorbed or exterminated by

the Lao long before the Indian settlers arrived). Later on Siam was conquered partly by the Mon, under whose sway fell northern and western Siam, partly by the Khmer who made of the eastern basin of Menam a province of their powerful empire; while the Malay Peninsula came under the suzerainty of the Emperor of Sri Vijaya (Palambang in Sumatra). All of these countries had also in their turn been colonised and civilized by immigrants from Southern India and had adapted Indian civilization and religions. The wonderful ruins of Angkor Wat in Cambodia and Burubudur in Java still bear witness to the powerful Indian influence in this part of Asia. The Thai (the name by which the Siamese call themselves) were, perhaps already, several centuries before the commencement of the Christian Era, masters in the Yangtze valley and peopled large tracts of the Southern Chinese provinces (that is the provinces of Yunnan, Sze-Chuan, Kwei Chao, Kwangsi and Kwangtung where at present there still remain living between 7 and 8 million Thai), and where in the time of Charlemagne they had founded the powerful empire of Nän-Chao. However, harassed and pressed by the conquering Chinese coming from the Hoang Ho basin they immigrated by and by into the fertile plains watered by the Menam and Meklong, but it was not until the middle of the 13th century that they rose to independence. In the north, Mengrai, a descendant of the princes of Chieng Sen drove the Mon from Lampun and founded the city of Chiengmai at the end of the 13th century. His contemporary and friend Rama Kharaheng, whose father Indraditya had waged a successful war of independence against the Khmer and established his dynasty at Sukhódai, conquered the whole

Menam valley and the Malay Peninsula as far down as Ligor (Nakon Sri-Dhanaraj). This first national hero still lives in the memory of the Siamese under the name of Phra Ruang and his deeds are recorded on a well preserved stone, which visitors can see in Bangkok where it is kept in the National Library. "The Dynasty which reigned during a part of the 13th and the first half of the 14th century at Sukhōdai and the twin capital of Sri Sajjanalaya—that is Sawankuloke on the upper Menam Yon—is the first historical Siamese Dynasty. It has a double claim to this title, both because its cradle was precisely in the country designated by foreigners as Siam and because it is this dynasty which, by freeing the Thai principalities from the Cambodian yoke and by gradually extending its conquests as far as the Malay Peninsula, paved the way for the formation of the Kingdom of Siam properly so called. Its rôle in the history of Indo-Chinese arts and institutions is not less important than its political rôle: inheriting as it did the succession of the Khmer Kingdom, which sank in part beneath the blows it administered, it transmitted to the Siam of Ayudhya a good number of Cambodian art forms and institutions which still exist in Siam of to-day." *

After one century's brilliance Sukhōdai was eclipsed by the new dynasty, whose founder, Phra Chao U-Dong or Rama Dhīpatī, a former Prince of U-Dong (near Subaraburī to the N. W. of Ayudhya), established in 1350 A. D. his capital at Ayudhya, which was destined to become the capital of Siam for the next 417 years. Rama Dhīpatī warred successfully against

* G. Coles, *Origines of the Sukhōdai dynasty*, in the journal of the Siam Society Volume XIV).

Cambodia and during his reign and those of the nearest of his successors Siam's frontiers were extended towards the east, and the Thai and the vanquished Khmer in the Menam valley were welded into one homogenous nation. Inside the narrow limits of a guide book it is impossible to record all the kings who reigned in Ayutthya, only a few of the most famous will therefore be mentioned here. Among these are:—

Phra Paramatrailokanart (1448 - 1498 A. D.), who extended the kingdom in the north and built the famous temple called Wat Srisarnhejr (pronounced Sisanpet).

Phra Naresvara Maharaja (1590 - 1605 A. D.), Siam's second great national hero. He liberated the country from the Môn who during the previous reign had invaded it. He gave Siam the most extensive limits it had ever reached.

Phra Chao Prasit Dong (1630 - 1655 A. D.), who founded a new dynasty under which foreigners, particularly the Europeans, began to trade with Siam. The first Christian missionaries had already entered the country during the preceding century.

In the reign of Phra Narayana Maharaja (1658 - 1688 A. D.) fell one of the most thrilling and romantic epochs in the history of Siam. This liberal and far-seeing monarch took into his service a gifted Greek adventurer by name of Constantin Falcon, who speedily won the confidence and favour of his master to such an extent that he was raised to Prime Minister and made Chao Phya Vijayen. This man induced the king to enter into diplomatic relations with France and to exchange embassies with Louis XIV the "roi soleil" at Versailles. One of the best descriptions of Siam of that day was in fact written by La Loubère, himself an ambassador. French missionaries

were allowed to settle in Siam and unhampered to preach the Christian doctrines. French military engineers built a citadel and palaces for the king at his favourite resort, Lopburi, where the ruins of these palaces are still seen to-day, as well as of Fauleon's water pipes and fountains. Fauleon, however, went into the French king's scheme of converting Siam and its king to Christianity with such zeal that he awoke the illwill and anger of the noblemen and the Buddhist clergy, the result being a revolution which broke out in 1688 and cost him his life, his master dying shortly afterwards. After that time the country was almost closed to foreigners.

We now come to the reign of the last king of Ayudhya during which this splendid city of temples and huge gilded images of the Buddha finally met its doom. In the year 1763 the Burmese, having crushed the last Mon dynasty, invaded Siam with a huge army and invested Ayudhya. The siege lasted for more than three years but finally, in spite of the heroic resistance on the part of the Siamese, the town fell in April 1767. The king fled and died in the swamps to the south-east of Ayudhya while the Burmese with Hunnish cruelty utterly destroyed the rich and beautiful city, not even sparing the sacred images of the Buddha or his magnificent temples. So fell Ayudhya "the incomparable" never again to rise and become the capital of Siam.

But soon a liberator appeared in the person of a man of Chinese origin, under the name of Phra Chao Tak Sin, who proclaimed himself King of Siam, gathered the remnants of the Siamese army together and succeeded in driving the Burmese away. He established his capital at Dhonburi, on the western

bank of the Menam opposite the present Bangkok. Phra Chao Tak Sin proved himself a very able statesman and a brave and undaunted soldier but he was finally seized by religious madness. He was succeeded in 1782 by one of his generals, Chao Phya Chakri, who on his return from a victorious campaign in Cambodia proclaimed himself King, afterwards to be known under the name of Phra Buddha Yod Fa Chulalok, now styled Rama I. This king founded the present Chakri Dynasty — which has given to the country a country a succession of extraordinarily capable and intelligent rulers — and he also transferred the capital to the eastern side of the Menam, on the actual site of Bangkok.

Rama I (1782-1809) restored to Siam her ancient frontiers and several times drove back the Burmese invaders, Siam's hereditary foes, over the frontier. He built the Royal Palace, the Wat Phra Keo and Wat Phra Jetabon (popularly known as Wat Pho). He was succeeded by his son Phra Bhubha Loes La Nabhalai or Rama II (1809-1829), who constructed Wat Arun (commonly called Wat Chong) and Wat Sudut.

Phra Nang Klao or Rama III (1824-1851), a son of Rama II, warred successfully against the rebellious Lāo State of Viengchandr in North-Eastern Siam and during many years with Annam; he restored the temples and buildings begun under his predecessors. During his reign modern Siamese art and poetry reached its climax.

Rama III was succeeded by his brother Phra Chom Klao (Maha Mongkut) or Rama IV (1851-1868). This king proved himself one of Siam's most remarkable rulers. Prior to his accession to the throne he had been a

Buddhist monk for 27 years during which time he amassed a huge fund of various knowledge. Besides being a learned man deeply versed in religious knowledge and the Pali language, he taught himself Latin and English, mathematics and astronomy. As soon as he took over the reins of government he commenced to open up the country for foreign trade and influence, and during his reign relations with foreign countries were definitely regulated by treaties, while a start was made on bringing the administration into accord with the needs of the time.

MODERN SIAM.

Rama IV was succeeded by his son Phra Chula Chom Klao (Chulalongkorn) or Rama V (1868-1910), during whose reign Siam was brought into line with modern civilized states. In every Department of the administration the old feudal system was gradually done away with and new organization developed on sound lines. Debt slavery was slowly abolished, the king's rule was extended over the territory of the chiefs of the provinces, the worst defects of the judicial system were remedied and an efficient administration was extended over the whole kingdom; a fixed system of official salaries was introduced and the finances of the country placed on a firm basis, the system of taxation was greatly improved and the farming out of taxes done away with. Post and Telegraph services were organized in 1885, and railway construction commenced in 1891. Both services may to-day be said to function satisfactorily, especially the railway service. The Army and Navy were modernised, national service being introduced and an excellent force of Gendarmerie, which

has contributed greatly to the efficiency of the Civil Administration, was established. The policy of gradually abolishing public gambling was adopted and of controlling and reducing the consumption of opium. The biggest crisis of this period occurred when Siamese aspirations of uniting the Thai populations living to the east and north-east of the Mekhong with the Thai of the Kingdom clashed with French Colonial expansion, resulting in a collision between Siamese and French forces and the blockade of Bangkok in 1893. Siam lost all her possessions on the left bank of the Mekhong and it was not until 1905 that the last detachment of French troops evacuated Chantaburi and the so-called neutral zone of 25 kilometres on the right, that is, the Siamese bank of the Mekhong, was done away with. The last treaty with France was concluded in 1907 when Siam ceded to her the Cambodian Provinces where the wonderful ruins of Angkor Wat and Nakhon Thon are situated, while by the Treaty of 1909 the suzerainty over the Malay States of Trengganu, Kelantan, Kedah and Perlis was transferred from Siam to Great Britain. But also Siam reaped benefits from these treaties which greatly modified the system of extra-territoriality and by bringing the various Asiatic subjects under Siamese Law removed what in their case had amounted to a serious danger. King Chulalongkorn visited the Straits Settlements and Java several times, India once, and Europe twice (1897 and 1907). He died in 1910 lamented as Siam's greatest reformer and as the true father of his people.

The late Sovereign, Phra Mongkut Klao (Maha Vajiravudh) or Rama VI succeeded his father on the 3rd October 1910. The coronation, in December 1911, brought

together a bigger gathering of European Royal Representatives than have ever before met in Asia. The aim of the new reign was to consolidate and develop what had been accomplished during the previous 40 years, and to lead the nation wisely towards the fulfillment of its aspirations for a fuller sense of nationalism. One may note the establishment of the "Wild Tiger" Corps (a body of scouts mainly made up of volunteers from the various Civil Services) and the Boy Scout movement, to strengthen the idea of the duty of national service; the appointment of a Royal Commission to enquire into the financial state of the country, the establishment of a National Savings Bank, the decision to proceed with a scheme of irrigation of the lower Menam valley, the introduction of family names, the steady advance being made towards the furtherance of the national system of education, the decree abolishing public gambling and the closing of the last gambling house in Bangkok as well as the Royal encouragement given to football and other kind of sports, the laws relating to compulsory vaccination and protection against contagious diseases being not the smallest of these strides towards progress and the welfare of the nation. On the 22nd July, 1917, Siam declared War on Germany and Austria Hungary. Early in 1918 a Military Mission under Major General Phya Bijai Janariddhi left for Europe to act in liaison with the Allies on the Western Front, the Siamese Expeditionary Force being despatched in June. Though this small force did not take part in the actual fighting as a body, many of its individual members nevertheless got an opportunity of distinguishing themselves during various actions. In the same year the

through Railway Service to Penang was opened and the Red Cross Society was re-organized.

From the foregoing it will be seen that during the last generation Siam has made greater progress than most of other Asiatic nations. With Public Education now enforced in most provinces, this progress will be felt more and more and will ultimately raise the whole nation to a higher plane worthy of its glorious past and great traditions.

Phra Mongkut Klao (Rama VI) died on Nov. 26th, 1925, and was succeeded by His present Majesty King Prajadhipok (Phra Pok Klao).

GOVERNMENT.

Siam is an absolute monarchy, and the executive power is exercised by the king advised by a Supreme Council of five and a cabinet of ministers. There are altogether ten Ministries, viz: Foreign Affairs, Interior, War, Marine, Public Instruction, Commerce and Communications, Agriculture, Justice, Finance, and Royal Household. The Kingdom, outside the capital, is, as already stated, divided into 13 Circles or *Mondhols*, those in Central Siam being Ayudhya, Prachinburi, Nakhon Chaisri, Rajburi, Nakhon Sawan and Pitsanuloke; in the North, Bayap; in the North-East, Nakhon Rajasima and Udon; in the South-East, Chaudaburi; and in the South, Nakhon Sridhamaraj, Phuket and Patani. These circles are governed by *Tesās* or Lord-Lieutenants. The Circles are again divided into "*Chaugvada*" or Provinces, each with a

governor. A "Changvad" is made up of several ambhurs or districts, the heads of which are the "Nai Ambhura." An "ambhur" is finally subdivided into "tambuns" or communes, each of which is again made up of a number of "mubhan" or villages. The village with its chosen Headman is thus the lowest unit in the social structure of Siam. Bangkok is governed by a Lord Prefect, and the Metropolitan Circle is divided into six changvad of which the most important are Phra Nakara (See plan of Greater Bangkok) or the capital proper, Dhonburi, which lies opposite Bangkok, and Samudaprakar or Paknam, the last being situated at the very entrance of the river Menam. In a considerable number of provincial towns there have now been established Municipal Boards, whose members are in part elected by the population. In the North where formerly half independent princes or chao ruled there are now executive councils presided over by the Chao. The Provincial Administration as well as that of the Capital is directly under the control of the Minister of Interior: the internal order and the policing being maintained by the Metropolitan Police of about 4000 officers and ranks and in the provinces by the Provincial Gendarmerie, numbering about 8000 officers and men. The last corps has sometimes, by reason of its excellent discipline, smart military appearance and conscientious work, been compared with such "corps d'élite" as the Philippine Constabulary and the Imperial Military Police of India. The Department of Forests has achieved a most notable feat in saving the teak forests from destruction and making them one of the Kingdom's most valuable assets. The Irrigation Department has already done much important and useful work by digging

canals, building locks and water reservoirs in the southern part of the Menam Valley and is at present engaged in the execution of a vast irrigation scheme which ultimately will embrace the whole of the Menam Valley making the agriculture in this part of the country entirely independent of the capricious rainfall and thereby making it one of the world's most prodigiously fertile lands.

During the last few years Public Education has made great progress and compulsory school attendance for children of both sexes is being extended little by little to all the provinces, an encouraging sign being the considerable contributions made by local voluntary effort.

There is a University in Bangkok and several excellent schools with quite a modern standard of training, the results of which are seen in the extraordinary large number of English speaking persons met with among the educated classes. Medical science and training is also well cared for, there being several big hospitals in Bangkok among them the grand institution of the Chulalongkora Memorial Hospital. Siam also possesses an up to date Pasteur Institute, two Leper Asylums and a most efficient and well organised National Red Cross Society.

The Forces of the National Defence consist of an army and a navy recruited by volunteers and conscripts, there being universal liability to service throughout the kingdom; the conscripts serve two years with the colours. The army is divided into ten divisions, grouped into three army corps and one independent division. There is a cadet school in Bangkok besides other special training schools for the different arms. A conside-

rable number of the officers have received their training in Europe. The army consists of infantry, cavalry, field artillery, engineers, army service corps, a medical corps and a flying corps.

The Navy is small but adapted to the needs of the country.

The upper part of the harbour is reserved as anchorage for the vessels of the Royal Navy, and visitors when making trips on the river may here see most of the Siamese men-of-war lying at anchor. The Ministry of Marine with its dry dock and workshops lies on the western bank of the river, just opposite the Grand Palace.

NATIONAL BUDGET, TRADE, ETC.

The National Budget for the year B. E. 2467 (1924-25) balances with an income of Tes. 91,960,237 and an expenditure of Tes. 96,452,498; of this expenditure Tes. 21,800,000 went to the national defence, a not unreasonable proportion when compared with the defence budgets of many other civilized countries. Siam's chief industry is, of course, its paddy cultivation, the land under cultivation being about 17 million rai or 6½ million acres. The quantity of rice exported during the year 1924-25 was about 19 million piculs, valued at Tes. 135 millions. As the total value of exports was Tes. 203 millions it will thus be seen that rice is by far the most important item. Next comes teak of which about 58,000 tons worth Tes. 6.6 millions were exported. Other important articles of export are tin, various woods, dried and salt fish, cattle, hides, sugar, sticklac, silk goods, tobacco and precious stones. The Imports, which in 1924-25 had a value of Tes. 169.4 millions, consist chiefly of cotton textile goods

(British and Japanese), metal manufactures, machinery, motor cars, kerosene, matches, opium and spirits. There are many rice and saw mills in Siam, a single cement factory, some ironworks and a couple of docks and big repair shops, but no other factories, the country being typically an agricultural one. So far the value of exports has easily paid for the ever growing imports. The national debt, which consists of loans used chiefly for railway construction and irrigation, and as such must be classed among productive expenses, is only about £12 millions, which may be called an insignificant debt for a country with a population of about ten million inhabitants and with such rich resources as Siam.

RAILWAYS.

Railway construction in Siam did not begin until 1891. Two years later the first line was opened connecting Paknam with Bangkok, a distance of 20 kilometres. Realising that railways are important for the development of the country, the Siamese Government took immediate steps for their construction and, within thirty years, railway mileage in Siam has grown from nothing to 3103 kms. out of which more than 2700 kms. have already been opened to traffic, while the remainder are under construction and survey.

Most of the railway lines in Siam are owned and operated by the State. Out of the total mileage given above, only 106 kms. are owned by private capital. Even then they are subject to State Control in regard to public safety, etc.

The Royal State Railways of Siam to-day is the biggest commercial undertaking in the kingdom with a capital of more

Figures on National Budgets are taken from the Statistical Year Book of Siam.

than £12,000,000, and an annual turnover of approximately £1,000,000. The System is in continuous expansion and enjoys the admiration of and is very popular with the travelling public.

In Bangkok, the Royal State Railways of Siam have two large terminals, one on each bank of the river. The one on the East Bank stations near to Hua Lampong. From here the lines radiate to the North, North Eastern and Eastern Provinces. From the Bangkok Noi Station on the West Bank the Southern line starts and continues on to the boundary where it connects with the Federated Malay State Railways leading to the principal ports of Penang and Singapore.

The total length of the **SOUTHERN LINE** is more than 1,200 kms. The main line, running straight from Bangkok to Padang Besar, the Frontier Station, covers a distance of 974 kms. At Tuang Song Junction, 757.11 kms. from Bangkok, the line branches off to Kantang, a sea port on the west coast 93 kms. away, and a little farther down at Kao Choom Tong kms. 781, there is another branch line 35 kms. long to Nakon Sritammaraj. Haad Yai an important junction is farther south at kms. 929. From here the Pattani line of 220 kms. starts to Sangei Golok. Singora, on the east coast is also connected with this junction by a branch line of about 30 kms in length.

There are express trains equipped with the most up-to-date compartments, sleeping saloons and restaurant cars running twice a week between Bangkok and Penang. The Royal State Railways of Siam take much pride in these express services and do their utmost to make travelling between Penang and Bangkok pleasant and comfortable. At present, the journey

which occupies only 36 hours appeals strongly to most travellers between Penang and Bangkok, especially to those who dread travelling by steamers during the monsoon season.

On the southern line the Royal State Railways of Siam maintain an excellent hotel at Hua Hin and five rest houses at Petchaburi, Chumphon, Haei Yai, Tung Song, and Singora. Hua Hin is 213 kms. from Bangkok and is an incomparable seaside resort in the East. The hotel is kept up to the best standard desired by the most critical mind. In conjunction with the hotel, the Railways also maintain golf links which are also second to none East of Suez. Bangkok residents as well as those of the Federated Malay States frequent it all the year round.

Rest houses are intended especially for travellers who are not in a hurry and wish to stop off at various places along the line. They are nicely kept up, clean and always provide good food. Tourists will find it convenient as well as pleasant to stop off a day or two and experience this mode of travelling.

THE NORTHERN LINE of the Royal State Railways of Siam connects Bangkok with Chiangmai, the capital of the North. The main stretch between the two cities covers some 750 kms. At Ban Dara junction 457 kms. from Bangkok, a line branches off to Sawankaloke, the ancient capital of Siam, famous for its historical relics and ruins of centuries ago.

There are express trains with excellent sleeping and restaurant cars running between Bangkok and Chiangmai. The journey occupies only 26 hours, and the time table is so arranged that daytime is spent in the most interesting part of country.

The scenery along the Northern Line is incomparable in its grandeur. The Khun Tal Tunnel, at kms. 681, is 1,301 metres long, and is considered as one of the most important engineering works of the system.

Rest-houses are maintained by the Royal State Railways at Lampang and Chiengmai. Good accommodation and excellent food can be obtained at both places. Many of the tourists visiting Chiengmai and Lampang find it convenient to make their headquarters there.

Among places of interest along the Northern line Ayudhya, the former capital, Bang Pa-In, His Majesty's summer residence, and Lopburi, another ancient capital, must be mentioned. These places can be visited within a day from Bangkok. The Northern Line also serves as the most important means of transportation for the rich Menam delta from where the most essential part of Siam's commerce, rice, is derived.

THE NORTH-EASTERN LINE of the Royal State Railways runs from Bangkok to Ubol, passing through a mountainous and jungle clad part of the country. The scenery along this line is extremely interesting as the railway track is continuously winding in and out of the mountains. Between Korat and Bangkok a fast train is operated daily and besides there are a considerable number of local and goods trains.

This line is now open to Surin a distance of 357 kilometres from Bangkok, and construction work is being pushed steadily on towards Ubol, a town situated near to the French border. When the Surin-Ubol section is completed the North Eastern

plateau of Siam, rich and fertile, will be opened up to trade and commerce.

THE EASTERN LINE runs from Bangkok in an easterly direction to Aranya Prades on the Cambodian frontier, which for the present is the terminus of a first class motor road to the world famous Ruin of Angkor Wat, and via Phnom Penh to Saigon, the Capital of French Indo-China. Later on rail connection is contemplated and the trip from Penang or Singapore to Saigon by rail with a few days spent in Bangkok and the North of Siam will be one of the most interesting tours of the world.

RELIGION.

The huge majority of the population of Siam are Buddhists, confessing that special form of Buddhism which is called Hinayana, the Southern or Pali Buddhism, which is still the dominating religion in Ceylon, Burma and Cambodia. It is now commonly admitted that this form of Buddhism is the purest and most catholic form which comes nearest to the original teachings of the Great Sage from Kapilavastha. The other form of Buddhism called Mahayana, which prevails in Annam, China, Japan, Korea, Mongolia and Tibet, has in Siam adherents only among the immigrant Chinese and Annamites.

Besides Buddhism there are other religions to be found in Siam. Thus, for instance, the Province of Patani is wholly peopled by Mohammedan Malays, also in Bangkok and Ayudhya there exist big Mohammedan communities, Malay or Indian. Most of the immigrant Chinese are Ancestor Worshipers or Confucianists but the "luk-chin," or cross between

Chinese and Siamese, always become adherents of their mothers' religion. Christianity was first preached in this country in the 16th century by Portuguese missionaries and later on by French, a sect already alluded to in the historical section of this guide. The Roman Catholic Christians are mainly found in Bangkok and Lower Siam as well as in the eastern parts of the Kingdom; they number altogether about forty thousand. This mission has built several fine churches, among these the stately Cathedral in Bangkok, and has done deserving work by its excellent schools. The Protestant Mission, mainly represented by the American Presbyterian Missionary Society, first entered this country in the beginning of last century; it has to its credit the introduction of the Printing Press and of vaccination against small pox; most of the Protestant Christians are to be found in Northern Siam, chiefly at Chiengnai and Lampang. They number about 20,000. The American Presbyterian Mission Society deserves much praise for its unselfish medical work among the sick and the poor. Fine hospitals have been built both in the North and in the Malay Peninsula and the first Loper Asylum at Chiengnai owes its existence to the gifts of the noble American Christians, a fact which will not be forgotten by the Siamese Nation.

INDEX.

A

- Accommodation 21
 Amarinth Vinichai Palace 142
 American Express Co., Inc. 20
 Amusement 39
 Ananta Samugom, Maha Tilabang 251-260
 Angkor to Bangkok 7
 Archaeological Service 182
 Architecture, Siam 91
 Anniversary Day 120
 Arts and Crafts School 236
 Arua, Wat 271-278
 Ayudhya 51
 See also Notes on Siam "History"

B

- Bangkok, From Hongkong 3
 From Hongkong via Saigon 7
 General Information 81-90
 General Impressions 2
 History of 94
 How to reach 1
 Temperature 19
 What to do on arriving 20
 In Culture 82
 Suburb 85
 Boat 81-97
 Boat Nuk 124
 Breakfast Boat 113
 Betchanulopit, Wat 261-270
 Borom Bhum Palace 144
 Bot Phran 224
 Bovornisat, Wat 226-228

C

- Carmonies 105-129
 Check day 106
 Chokri Palace 136
 Chedi 94, 100-103
 China Navigation Co. 4
 Chinese New Year 121
 Cho Fa 95
 Chulalongkorn Day 113
 Cinematograph 50
 Classical Dance 57
 Clothing 30
 Cloister 164
 Club 53
 Conveyance 33, 35-38
 Consulates 39
 Cremation 127

- Cupios 181, 182, 236
 Currency 37

D

- Dance, Siamese Classical 67
 Doctors 41
 Doll Mala Prasad 140

E

- East Asiatic Co. 4
 Economic Museum 283
 Eminent Building, Temple of 145-164
 History of the image 150.
 Europe Hotel 32
 Export of Cupios 182.

F

- Fair, cold weather 60
 Federated Malay States Railways 11
 Festival 105-129
 Finance, Ministry of 135
 Fire arms 19
 Fountain, Sang Dhorani 210

G

- Guide of a lot 96
 Galleries of a lot 80
 Gay Lot 80
 Golden Mount 241
 Grand Palace 133-144
 Guides 24-28

H

- History of Bangkok 86
 Hongkong to Bangkok 3
 Via Saigon 7
 Horse, carriage 35
 House 30
 Hospital 61
 Hotel representatives 20
 Hotel Cule (day 30)
 Europe 32
 Oriental 23
 Phra Thai Palace 24
 Roman 34
 Royal 27
 Hua Hin-on-Sea, Siam 18

I

- Indo China Steam Nav. Co. 4
 Information Bureau 83, 284

J

Jamsongkhram, Wat 225
 Jetudon, Wat
 see Wat Po

K

Kalyan, Wat 270
 Kathin Festival 114
 Khan 55
 King's birthday 110

L

Lakhon 55
 Lak Muang 216
 Lanna 21, 36.
 Legations 30
 Lent, Buddhist 118
 Library, National 189
 Yalinwath 191
 Yalinyat 191
 Lich, Wat 233-234
 Luggage 19, 24.

M

Magha Puja 121
 Mahathat, Wat 211-214
 Measures 37-38
 Money Order 42-44
 Motu basket 96
 Museum, Economic 263
 Museum, National 189

N

Nakhon Patum Festival 118
 Nong Dharam Fountain 210
 National Museum 189
 National Library 189
 New Year's day 105-107
 Noodle ware 285

O

Oriental Hotel 29
 O-saki Shouchi Kaisha 4

P

Painting, Wat 107
 Pagan Festival 117
 Palace Ground 133-144
 Palm leaves book 105
 Parcel Post Service 43
 Passports 19

Patta Sema 94
 Penang to Bangkok 10
 Phya Thai Palace 22
 Phra Buddha Bat Festival 121
 Phra Mesa Ground 135
 Phra Prang 224
 Phra Prang Wat 284
 Phra Prang Gate 136-145
 Phra Prang Ceremony 103
 Phra Prang to Bangkok 7
 Po, Wat 118, 167-186
 Police 35
 Postage 17
 Postal Intelligence 42
 Post & Telegraph Office 41
 Prang 94-101
 Pratu Vises Jai-sai 135
 Privy Purse, Ministry of 145
 Programme for Tourists 47
 Pu Khoo Tong 241

R

Rabun 55
 Ra-chug 59
 Ra-wei 109
 Railway Information Bureau 53, 264
 Rajabopit, Wat 221-232
 Rajulannan Ave. 249
 Rajuwala, Wat 247
 Rajupadisth, Wat 165
 Road to Bangkok 7
 Ruksha 36
 Ruanai Hotel 31
 Royal Bangkok Sports Club 58-59
 Royal Birthday 110
 Royal Hotel 27
 Royal Institute 132, 169, 199
 Royal Palace 131-167
 Royal State Railways of Siam 11, 15, 18
 Royal Turf Club 58

S

Saba 108
 Saigon to Bangkok 9
 Sala Sahadai 136, 145.
 Saampun 36
 Saengprong 133
 Sangha 94
 Saranath Palace 187
 Shivadi Garden 144
 Shooting 53
 Shopping 130-132

Siam, Notes on 285-317

- Climate 282
- Coast 286
- Flora & Fauna 283
- Food & Drink 285
- Income 291
- Industry 287
- Government 308
- History 281
- Minerals 288
- National Budget 301
- Population 285
- Railway 292
- Religion 306

Siam Steam Nav. Co. 7, 10, 15

- Siamese Cuisine 31
- Siamese Architecture 81
- Siamese Classical Dance 57
- Siamese Theatre 55
- Nightseeing 233-241
- Singapore to Bangkok 11
- Nightseeing, programmes 47
- Société des Affrètements Indo-Chinois 9
- Souvenirs, Buying of 130, 236
- Seakot, Wat 237-246
- Steam Launch 36
- Straits Steam Ship Co. 11
- Sudat, Wat 217-223
- Suddhisavariya Palace 144
- Swing Ceremony 120
- Swing, the 221

T

- Telegrams 14
- Telegraph Office 41
- Tennis 24
- Thomas Cook & Son Ltd, 20
- Theatre, Siamese 35-42
- Theatre, Chinese 65
- Throne Hall, 251-260

- Tonant Ceremony 123
- Tourists, Programme 47
- Trains 33
- Turf Club 60.

V

- Vajiravudh Library 190
- Vijitayam Library 191
- Visas, Juisri Gate 135

W

- Wall Painting 99
- Wang Na, 198
- War Memorial 210
- War, Ministry of 135
- Wat 33.
- Wat Arun 271-278
- Wat Bencharatwong 261-270
- Wat Bovornivas 220-228
- Wat Jatusongkram 225
- Wat Kaksya 279
- Wat Lok 233
- Wat Mahathul 211-215
- Wat Pijayut 261
- Wat Pra Keo
- See Emerald Buddha, Temple of
- Wat Pa 148, 157-166
- Wat Pa Festival 106
- Wat Rajabopit 226-228
- Wat Rajasuda 247
- Wat Rajasudasth 165
- Wat Saket 237-244
- Wat Sudat 217-223
- Weights 37-38
- Winter Fair 60
- Wisanu Festival 111

For The Leading Business

Firms in Bangkok

See Following Pages.



In Appointment of

COURT WATCHMAKERS and JEWELLERS.

S. A. B. (SOCIÉTÉ ANONYME DE LA BIJOUTERIE ET DE L'HORLOGERIE DE BANGKOK.)
BANGKOK.

TOURISTS to SIAM!

NOTE THIS ADDRESS.

WATCHES & CLOCKS
JEWELLERIES

SIAMESE SILVERWARE

CRYSTALWARE

STONES (Precious and others).

ARMS & AMMUNITION

FANCY GOODS

NOVELTIES.

REPAIR - DEPARTMENT (UNDER EUROPEAN SUPERVISION)

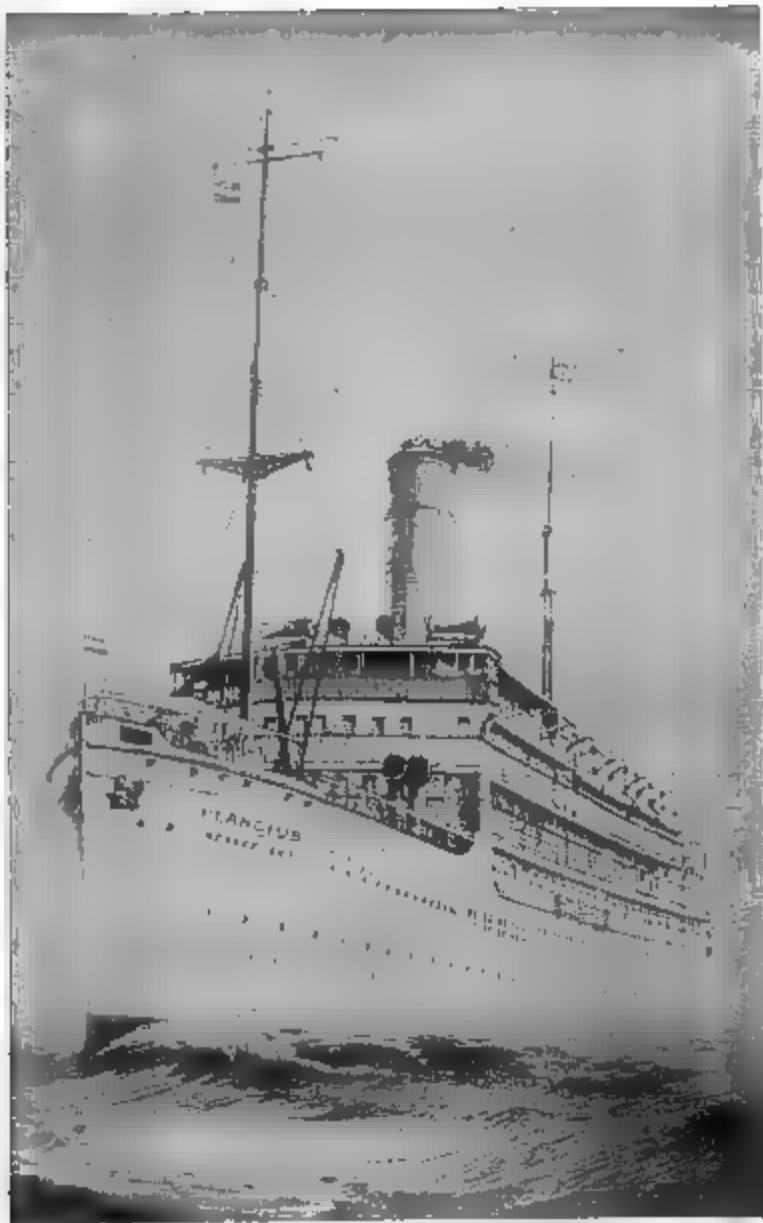
FOR WATCHES, CLOCKS, JEWELLERIES, etc.



ZENITH
GRAND PRIX PARIS 1900

SOLE AGENTS: S. A. B.

**"THE HOUSE FOR
ACCURATE TIMEKEEPING."**



Travel to Siam via Singapore per K. P. M. steamers and Siamese South-express.

From Australia, Java and Sumatra or V. V. is the quickest and most comfortable travelroute to Bangkok via Singapore or Penang (rail-terminus) maintained by the excellent K. P. M. tourist ships.

Weekly sailing between SINGAPORE — JAVA and SUMATRA per express boats:
 PLANCUS 5000 tons & MELCHIOR TREUB 3700 tons

Friday 4 p.m.	leave	Singapore	arrive	Monday morning
Monday morning	arrive	Batavia	leave	Saturday 4 p.m.
Monday	..	Semarang	..	Friday 1 p.m.
Tuesday ..	..	Sourabaya	..	Thursday 4 p.m.
Monday morning	leave	Singapore	arrive	Thursday afternoon
Tuesday noon	arrive	Belawan Deli	leave	Wednesday noon

Single fares 1st class from Singapore v. v.

Batavia **F. 100** Semarang **F. 145** Sourabaya **F. 175** Belawan-Deli **F. 75** Sailings Penang-Belawan Deli twice weekly up and down. Single fare **F. 32** 1st class.

MONTHLY SAILINGS SINGAPORE AUSTRALIA via JAVA PORTS.

S. S. Houtman.

S. S. Tasman.

5000 tons.

accommodation for 100 saloon passengers

Sailings from Singapore at an early date of the month for Brisbane, Sydney, Melbourne.

from Sydney in the middle of the month

Intermediate ports Batavia, Semarang, Sourabaya and Makassar. Sea voyage Singapore-Batavia 40 hours, Sourabaya-Sydney 15 days.

Fares to or from Singapore

Brisbane or Sydney	1st cl. Single	£50	—	return	£90	—
	2nd cl. "	£33.10s	—	return	£60	—
Melbourne	1st cl. Single	£50	—	return	£90	—
	2nd class "	£35.10s	—	"	£60	—

Overland tour in Java by motor cars or rail.

For particulars apply at the agencies of the K.P.M.

KONINKLYKE PAKETVAART MAATSCHAPPIJ
 (Royal Packet Navigation Company.)

DIETHELM & Co., Ltd. Agents, BANGKOK.

MESSAGERIES MARITIMES

(INCORPORATED IN FRANCE)

— MAIL SERVICES —

(through tickets from Bangkok to Marseilles via Singapore or Penang & vice versa).

Fortnightly from SINGAPORE	}	to MARSEILLES via Colombo, Djibouti & Port-Saïd
		to YOKOHAMA via Saigon, Hongkong, Shanghai and Kobe.
Monthly	}	from PENANG to MARSEILLES via Colombo, Djibouti & Port-Saïd.
		from PENANG & SINGAPORE to Saigon, Tourane & Haiphong.

— FREIGHT SERVICES —

from Dunkirk, Antwerp, London, La Pallice, to Singapore, Indo-China and China.

Through B.L. issued to & from Bangkok.

For particulars apply to: Singapore Agency Messageries Maritimes 2 D Finlayson Green, N. M. Ronstead & Co., Ltd. Penang, Port Swettenham, Kuala Lumpur, etc., and to

— Les Successeurs de E. C. Monod & Co. —

BANGKOK—SIAM.

General Importers and Exporters of all Siamese produce.

Established 1900.

télig. address: Monod

telephone No. 558

Agents for:

Compagnie des Chargeurs Reunis
Société des Affrèteurs Indo-Chinois
Haiphong Cement
Aulry Citroën Motor Cars
Delage Motor Cars
Cigarettes Nationales
Mumm's Champagne
Noir et Carrère Fatautas Burgunds
De Neufville Siamur Wine
Pétrole Baku
Kalmine
Société des Batignolles (locomotives)
Schneider & Co. (Le Creusot)
Société des Fonderies de Pont à Mousson

v

The Siam Steam Navigation Company, Limited.

(Incorporated by Royal Charter).

FLEET:

S.S. "Asiang"

S.S. "Boribut"

S.S. "Chutatuteh"

S.S. "Nibha"

M.S. "Malini"

S.S. "Prachutipok"

S.S. "Redang"

S.S. "Suddhadib"

S.S. "Valaya"

Sailings to Singapore direct and via coast
ports and to French Indo-China via coast ports.

For Particulars refer to

The East Asiatic Co., Ltd.

Managing Agents.

When Travelling by the Siamese State
Railway en Route to Penang and
Singapore Stay at the
E. & O. HOTEL, PENANG,
AND
RAFFLES HOTEL, SINGAPORE.

THE BEST IN THE STRAITS.

MEKLONG RAILWAY CO. LTD.,

TIME TABLE.

DISTANCE FROM BANGKOK	BANGKOK - MEKLONG.				DISTANCE FROM BANGKOK	MEKLONG - BANGKOK.		
	STATIONS.					STATIONS.		
		I.	III.	V.			II.	IV.	VI.
Km.	Bangkok Dep.	8-40	12-30	16-30	Km.	Meklong Dep.	8-45	14-45
31.1	Mulhebat				11.8	B. Hlong		
	Terminus Arr.	10-00	11-40	13-00		Terminus Arr.	10-05	14-05

The Company's Motor Launches will meet Trains to carry through passengers across the Turbie River at a fixed rate.

DISTANCE FROM B. HLONG.	BANGKOK - MEKLONG.			DISTANCE FROM BANGKOK	MEKLONG - BANGKOK.		
	STATIONS.				STATIONS.		
	I.	III.	V.		II.	IV.	VI.
Km.	B. Hlong			Km.	Mulhebat		
33.8	Terminus Dep.	10-25	11-25	31.1	Terminus Dep.	7-40	11-40
	Meklong Arr.	11-45	12-45		Bangkok Arr.	8-20	12-20

BANGKOK TERMINUS: Opposite The Hongkong and Shanghai Banking Corporation.

**SOCONY MOTOR
OILS.**

A GRADE FOR EACH TYPE OF
MOTOR ENGINE.

**Standard Oil Company
of New York.**

VISITORS TO BANGKOK

who wish to spend pleasant evenings, will find their
HEART'S DESIRE

AT THE

Phathanakorn or Hongkong Cinemas.

The most up-to-date films from everywhere.

From 8 p. m. nightly

SEATS BOOKED BY PHONE:

PHATHANAKORN, 636; and HONGKONG, 711.

THE BANGKOK DOCK COY LTD

ESTABLISHED 1865

CIVIL, MECHANICAL, & MOTOR ENGINEERS
SHIPBUILDERS, IMPORTERS, CONTRACTORS

Etc.

TELEGRAPHIC ADDRESS:

CODES:

"PROGRESS BANGKOK"

ABC, 5TH EDITION

A.I. BENTLEYS.

TELEPHONE

SCHOOFIELDS.

Nos. 184, 347, & 159.

PRIVATE.

GRAVING DOCKS

SLIPWAYS

SHEERLEGS

WORKSHOPS

MOTOR GARAGE

GENERAL STORES

SOLE AGENTS FOR

"FORD"

CARS, TRUCKS & TRACTORS.

Tel. Add: "LEATHER" BANGKOK.

Codes: Bentley's
Kendall's
Broomhall
A. B. C. 6th
Western Union
Engineering
Private.

Telephones: General Offices No. 485.
Bangrak Office No. 1069.

BARROW, BROWN & CO., LTD.

AGENCIES and MERCHANTS
CONTRACTORS TO H. S. M.'s. GOVERNMENT.

PROPRIETORS of: Central Motors (Siam), Ltd.

LONDON OFFICE,

72-74, Victoria St., Westminster.

PARIS OFFICE,

12, Rue Edmond VII.

NEW YORK OFFICE,

180 West Street.

REPRESENTING IN SIAM.

W. H. Allen Sons & Co., Ltd.
B. Anderson & Co., Ltd.
Jno. D. Andrews & Co., Ltd.
Britannia Lathes & Oil Engine Co.
Chimney Bros. & Co., Ltd.
Caledonian Insurance Co.
Crosby Motors, Ltd.
Crompton Gas Engine Co., Ltd.
Dunlop & Co., Ltd.
Greaves Motor & Hill Car Co., Ltd.
John Dickinson & Co., Ltd.
Dennis Brothers, Ltd.
Dunlop Motors Inc.
Dunlop Co., Ltd.
English Electric Co., Ltd.
John Exshaw & Co.
Extrude Motor Co., U. S. A.
Greenwood & Butley, Ltd.
General Tin-plate Co.
J. & E. Hall, Ltd.
Hubbards, Ltd.
Honeywell Bros., Ltd.
Czechoslovak
Hoyt Metal Co. of Great Britain.

International Harvester, Ltd.
Lancaster Car Co., Ltd.
Lodge Plugs Ltd.
Mullent Belling Co., Ltd.
Morgan Crucible Co., Ltd.
Morris Motors, Ltd.
Morris Commercial Cars, Ltd.
North British Locomotive Co., Ltd.
Newton Chambers & Co., Ltd.
Pyrene Co., Ltd.
Red Head Compositions, Ltd.
Rolls-Royce, Ltd.
Sachs Gearbox & Co., Ltd.
Henry Simon Ltd.
J. Stone & Co., Ltd.
S. A. des Usines Renault.
Societe des Moteurs Gnome et Rhone.
Soc. Francaise Hispano-Suiza.
Scorpio Motor Co., U. S. A.
Tudor Accumulator Co., Ltd.
The Distillers Agency, Ltd.
Yamato Brake Co., Ltd.
Warrington Wire-Rope Works, Ltd.

The Siam Electricity Company, Ltd.

BANGKOK, SIAM.

TELEGRAMS:—"GAELIC"

Bankers: HONGKONG and SHANGHAI BANKING CORPORATION.

ELECTRIC LIGHT AND POWER SUPPLY
Cheap Rates to Large Consumers.

ELECTRIC TRAMWAY CONCESSIONAIRES.

SUPPLIES OF ELECTRICAL MATERIALS
of Every Description.

ELECTRIC INSTALLATION DEPARTMENT.

ELECTRIC AND MECHANICAL WORKSHOP.

Telephones:

Manager's Office	.. .. .	No. 851
Electrician's Office (regarding electric installations)	.. .. .	" 1455
Store, Pratu Samyot	.. .. .	" 1455
Accounts Dept. (with extension to Bills Dept.)	.. .. .	" 296
Workshop & Garage	.. .. .	" 673
Tramway Office, Samyok	.. .. .	" 403

The Siam Electricity Company, Ltd.

— THE —

ASIATIC PETROLEUM Co., (Siam) Ltd.

(Incorporated in England).

**FUEL OILS****ILLUMINATING OILS****"SHELL" MOTOR SPIRIT****LUBRICATING OILS****GREASES****MEXPHALTE****PETROLEUM JELLY****MINERAL TURPENTINE****CANDLES****BANTAWAI**
 Tel. Office / 1332.
 / 1833
 / 508.
BANGKOK**Installation 480.**

Always large and fresh stocks
of Provisions, Wines, Spirits,
Chocolates, Tobaccos,
Cigars, Cigarettes,
etc., etc.

THE ORIENTAL STORES LTD.
THE LARGEST WHOLESALE STORES IN SIAM.

Large
Assortment
of Gentlemen's
Outfittings,
Stationery, Books,
Novels, Travelling
Implements, Camp
Outfits, Glass and
Porcelain wares. Alumin-
ium and Enamelled wares,
Household goods, etc., etc.

Cable Address: "Oriental Bangkok."

A. B. C. Code 5th & 6th editions,
Dentley's Complete Phrase Code.

Wholesale.

Cable Address "BORIBUN" Bangkok. Code: Bentley's & A.B.C. 5th Edition.

TELEPHONE: No. 991.

BORIBUN DISPENSARY

1145-1149 Fuang Nakorn Street.
BANGKOK, SIAM.

Wholesale and Retail Druggists

IMPORTERS OF:

Drugs, Chemicals, Patent-Medicines,
Surgical Instruments, Rubber Goods, Toilet
Articles, Medicated Soap, Perfumery, Essential
Oils, Fancy Goods, and all kinds of Drug-
gists' Sundries.

*Catalogue, Price Lists and Samples Desired
From Manufacturers.*

THE BRITISH DISPENSARY.

(CORNER HONGKONG & SHANGHAI BANK LANE).

Telephone 174.

Depot for, KODAK, Burroughs & Well-
come Tablets, Parke Davis & Co., and all Fine
Quality Drugs.

Day & Night Service for Prescription Work.

The only Pharmacy where the Certificate of
the Responsible Chemist is Displayed for Your
Protection.

Highest Class Perfumes in Stock.

All Optical Work Undertaken.



THE
SIAM OBSERVER
PRESS, LTD.
 BANGKOK,
 SIAM.

London Agents:
THE FAR EASTERN ADVERTISING
AGENCY, (LONDON) Ltd.
 24, Devonshire St.
 Queen Square W. C. 1.

Publishers of:

"The Siam Observer"

(Established 1893)

Siam's Progressive Newspaper.

Finest Advertising Medium.

"The Siam Weekly Mail"

(Weekly Edition of the "Siam Observer")

A Journal for those interested in Siam
 and living abroad.

The Siam Directory.

The only Complete and up-to-date
 Hand-Book of Siam.

THE BANK OF CANTON, LIMITED.

行分羅暹行銀東廣辦商港香

Registered in Hongkong under the Companies'
Ordinances of 1911.

Incorporated the 21st February, 1912.

Authorized Capital	...	...	£1,200,000.
Capital fully paid up	...	...	£1,078,530.
Reserve Funds	...	...	\$ 800,000.

Head Office:—6, Des Voeux Road, Hongkong.

Branches:—BANGKOK, NEW YORK, CANTON,
SHANGHAI, HANKOW, SWATOW,
SAN FRANCISCO.

*Agents:—All important ports in the world.
Circulars Letters of Credit issued to Travellers.*

Bangkok Office: 173 Yawwaj Road.

Telephone: No. 320 & No. 325.

Telegraphic Address: KOKCANTON.

H. S. Wong,

Branch Manager.

-- THE --
SIAM COMMERCIAL BANK, LIMITED.
 (Incorporated by Royal Charter).

PAID UP CAPITAL	.. ..	TICALS 3,300,000.00
RESERVES	.. ..	TICALS 1,205,000.00

Board of Directors.

PHYA KOMARAKUL MONTRO, *Chairman.*

PHYA BOHIBUN RAJA SOMLAT PHYA AMARESR SOUBATTI

PHYA BOHIBUN KOSAKORN PHYA BIRAL SURHAPHOL

G. H. ARDREX Esq.

Branch .. Tuong Song.

Agents:

London	(National Provincial Bank Ltd., (Swiss Bank Corporation).
New York and Japan.	National City Bank of New York.
Frankfurt and Bombay.	Comptoir National d'Escompte de Paris.
Calcutta.	National City Bank of New York.
Hongkong and Singapore.	(National City Bank of New York, (Nethi lands Trading Society).
Penang.	Netherlands Trading Society.
Java.	(Netherlands Trading Society, (Nederlandsch Indische Handelsbank
Shanghai and Manila.	National City Bank of New York.

The Institution buys, sells, and collects Bills of Exchange on Europe, America, India, China, Japan, and Java, and transacts every description of Exchange and Banking business.

Current Account Deposits at 1% on daily balances. Rates of interest allowed on fixed deposits may be ascertained on application.

Safe-Deposit Lockers let to the public at monthly rentals.

Apply for particulars.

Office hours	..	9 a.m. to 3 p.m.
Saturday	..	9 a.m. to 12 noon.

G. H. ARDREX, *Manager.*

BY APPOINTMENT



TO H. M. THE KING.

WHEN IN BANGKOK.

VISIT WHITEAWAYS SIAM'S MOST UP-TO-DATE STORE.

FULL NEW STOCKS IN ALL DEPARTMENTS AT MOST MODERATE PRICES.

The Store is modernly equipped with Electric Lift and large Fans.

SHOP IN COMFORT AT SIAM'S COOLEST STORE.



DEPARTMENTS

MENS WEAR.
BOOTS & SHOES.
TOILET REQUISITES
PERFUMERY
MILLINERY
DRESSES, CORSETS
UNDERCLOTHING
TOPPES, SUNSHADES
HOSIERY.
HABERDASHERY,
ETC., ETC.

TABLE LINENS
SOFT FURNISHING
BEDS & BEDDING
CHINA & GLASSWARE
STATIONERY, BOOKS.
FOUNTAIN PENS
SMOKERS'
REQUIREMENTS
WATCHES & CLOCKS
SPORTS GOODS, TOYS.
IRONMONGERY,
ETC., ETC.

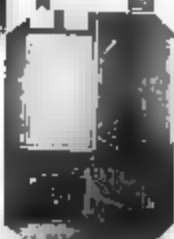
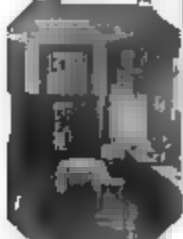
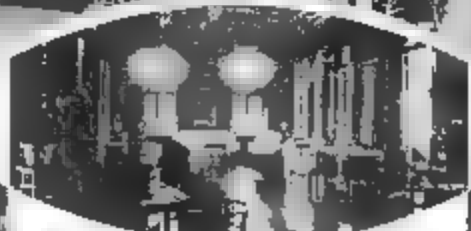
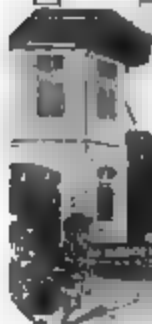
TRAVELLING TRUNKS
SUIT CASES
HAT BOXES
TRAVELLING BAGS
RUG STAIRS.
LEATHED GOODS
HAND BAGS
WHITING CASES
PHOTO ALBUMS.
PURSES
WORK BASKETS,
ETC., ETC.

WHITEAWAY LAIDLAW & Co., Ltd. BANGKOK.

By appointment



To H.M. the King



HOTEL ROYAL LTD BANGKOK

Code used
Bentley

Tel.
address
Royal Hotel

THE ORIENTAL HOTEL

Bangkok (Siam).



ENTIRELY RENOVATED

Apertments de Luxe

SITUATED IN THE CENTRE OF THE
BUSINESS DISTRICT.

Single Rooms for Commercial Travellers.

Best Cuisine—Service Perfect—Every Room has Bath attached
—Electric Lights and Fans Everywhere—Launch and
Motor Cars

MEET ALL STEAMERS AND TRAINS

A. J. MAIRE, Proprietor.

Telegraphic Address: "ORIENTHOTEL" A. B. C. 5th Edition.

**THE BANGKOK TIMES
PRESS Ltd.**

PRINTERS AND PUBLISHERS.

HONGKONG BANK LANE.

**UNDERTAKE all kinds of JOB PRINTING,
REPORTS, MAGAZINES, BALANCE SHEETS
Book Binding, Ruling, etc., etc.**

Publications:—

THE BANGKOK TIMES,

ESTABLISHED 1887.

**The Bangkok Times Weekly Mail,
Directory for Bangkok and Siam, etc.**

Agents:—Reuters Ltd.

Fraser & Neave, Limited.

(INCORPORATED IN THE STRAITS SETTLEMENTS)

MANUFACTURERS

OF

High Class Table Waters, Cordials,
Fruit Syrups, Culinary Essences,
etc.

SIPHIA ROAD, BANGKOK.

Telegraphic Address, "ATLAS." Telephone 262.

The Talat Noi Photo Studio.

COURT PHOTOGRAPHERS.

No. 327/320 New Road,
Studio and Work Rooms.

No. 434/436/448 New Road,

**Special Electrical Studio and Arms and
Ammunition Department.**

Orders received and executed at both premises. See
our Signboards on both sides of the Road.

The modern Studio for Everything Photographical.

TELEPHONE No. 208. TELEGRAMS "ENTERPRISE"

Managing Proprietor—Nai Sut Chamlong.

SEND YOUR SNAPS

TO US FOR

DEVELOPING AND PRINTING

THE ONLY BEST HOUSE IN TOWN

The Siam Photo Studio

Phone 1569.

Siphya Road.

LARGE ASSORTMENT OF

VIEWS AND PICTURE POSTCARDS

ALWAYS IN STOCK.



"A REAL PALACE FOR YOUR HOME."

See Pages 22-26.

By Appointment



To His Late Majesty.

THE JAWARAD COMPANY., LTD.

FOR ALL OPTICAL REQUIREMENTS.
REPAIRS QUICKLY EXECUTED.

LARGEST STOCK OF SPECTACLES, EYEGLASSER
MOUNTS AND LENSES IN SIAM.

QUALIFIED EUROPEAN OPTICIAN IN ATTENDANCE

ADDRESS: RACHAWONGE ROAD,

NEW ROAD.

JAWARAD ROAD, SU-KAK SAI TRING CUA.

BY APPOINTMENT



TO H. M. THE KING.

Telephone No. 806.

Telegram
'RIGANTI' BANGKOK.**L. G. RIGANTI & Co.****COURT JEWELLERS & WATCHMAKERS
GOLDSMITHS & SILVERSMITHS.**

Address :—Si Rak Phya Si (City).

**The Largest and best selected Stock of Watches
and Clocks in Siam.**

Watches and Chronometers Repair Dept.

The only place for large display of Fine
diamonds and Jewellery of the latest Creation.

Jewellery and Silver ware Factory attached

Specialists in Siamese Enamelled Works

Dealers in Diamonds and Precious Stones

Dealers in Siamese Curios.

**REMINGTON AND SMITH PREMIER
TYPEWRITER STORE.**

Call and see our supply of:—

SMITH PREMIER TYPEWRITERS

REMINGTON TYPEWRITERS

DALTON ADDING MACHINES

Y AND E FILING CABINETS

HARLEY-DAVIDSON MOTORCYCLES

CLEVELAND MOTORCYCLES.

ALL ASKING FOR



DRY GINGER ALE



By Appointment

 to H.M. The King

MATCHLESS
 FOR
PURITY & QUALITY.
 THE
BANGKOK MANUFACTURING
COMPANY.

BIBBY LINE.

**Fortnightly passenger service between Liverpool,
Marseilles and Rangoon via Port Said
and Colombo.**

Through fares to and from Bangkok :—

Liverpool/Bangkok,	£84.
Marseilles/Bangkok,	£76.

Connections arranged for passengers. Return tickets issued at attractive rates. 1st class passengers only carried.

Special reductions to Government Officials, Railway Employees, Nurses and Siamese Students.

For full information apply to Bibby Bros. & Co., Liverpool, or to The Anglo-Siam Corporation Limited, Bangkok.

Paul Pickenpack,

BANGKOK.

SAPAN MON.

(Head - Office : Hamburg.)

Telephone :

1494.



REGISTERED TRADE MARK 1928 PAT. 2,111,878

Telegrams :

Pickenpaul.

Import, Export, Engineering
Contractor to H. M. Government

AGENT

FOR

Rickmers Line, Hamburg

Manager : A. KOCH.

THE AMERICAN EXPRESS CO., INC.
TRAVEL SERVICE
FAR EASTERN OFFICES

SINGAPORE, YOKOHAMA, TIENTSIN, PEKING,
SHANGHAI, HONGKONG, MANILA, COLOMBO,
CALCUTTA AND BOMBAY.

Other offices and correspondents in the principal
cities throughout the world.

COMPLETE ARRANGEMENTS FOR TOURS IN SIAM,
FRENCH INDO-CHINA, MALAYA, CHINA, JAPAN AND INDIA.

Railway and steamship tickets.
Hotel reservations and sightseeing excursions
Baggage and Accident Insurance
Travelers Cheques and Letters of Credit.

Detailed Itineraries submitted on request
LET US HELP YOU PLAN YOUR TRIP.

Office for Siam, Malaya and Indo-China,
UNION BUILDING, COLLYER QUAY, SINGAPORE

Cables: - AMEXCO.

COOK'S TRAVEL SERVICE.

The outcome of 85 years' experience.



TOURS IN SIAM, FRENCH INDO-CHINA, BURMA, BRITISH MALAYA, JAVA, etc., arranged from our own travel experience and knowledge of conditions throughout those countries.

Our **INCLUSIVE TOUR SYSTEM** provides at a definite charge, fixed in advance, for the necessary travel (steamer, rail and/or motor car), hotels, sightseeing and guide, for the whole tour. An itinerary giving arrival and departure times, names of hotels and instructions regarding sightseeing etc. at each place, is provided.

COOK'S OFFICES

also transact business as follows:

STEAMSHIP PASSAGES booked by all Lines to and from all ports.

ITINERARIES drawn up, and tours arranged for Siam, British Malaya, Burma, India, China, Japan, Australia, etc.

TRAVELLERS' CHEQUES and Letters of Credit issued and cashed.

FOREIGN MONIES exchanged and supplied.

CARGO, including curios and passengers' unaccompanied baggage collected, stored and forwarded.

PASSENGERS' effects stored for long or short periods.

T.MOS. COOK & SON, LTD.,

8, Battery Road, Singapore.

Telegraphic address:—"COOKSON SINGAPORE."

Office at Colombo, Rangoon, Hongkong,

Sydney etc., and THROUGHOUT THE WORLD.

HEAD OFFICES, BERKELEY STREET, PICCADILLY, LONDON.



"East of Suez"

or West, North or South of it for that matter—you will have no difficulty in obtaining "Capstan" Navy Cut Cigarettes. Years of increasing demand have conclusively proved them to be the ideal cigarettes for the East.

Throughout the world, the popularity of "Capstan" Cigarettes is a sure proof of their high standard of quality.

CAPSTAN

NAVY CUT CIGARETTES

W.D. & H.O. WILLS



BRISTOL & LONDON

Butler & Webster

SEEKAK PHIASRI, "CITY"

CABLE ADDRESS "AUTOS" BANGKOK. TEL. 600.

The House for Cars and Trucks

Sole Distributors in Siam for

CHEVROLET CARS

CHEVROLET TRUCKS

ESSEX CARS

PREST-O-LITE BATTERIES

DUNLOP TYRES AND

RUBBER PRODUCTS.

Largest Service Station in Siam.

JAVA THE WONDERLAND.

It is the privilege of the Netherlands East Indies that it possesses the choicest places for the traveller, places of grandeur, beauty and of wonder. To visit them is making you forever a living advertisement for the Dutch East.

Working in harmony with the Government, **THE OFFICIAL TOURIST BUREAU**, which has a staff thoroughly acquainted with travel through this wonderful part of the world, can arrange the most attractive tours, as it has done for the last 18 years.

On application a detailed itinerary will be sent to you, with the actual costs as, being a non-profit institution and not working on a commission basis, it is able to quote actual prices.

Owing to the experience of the Bureau, the care with which the tours are planned and carried out, and the persuasive prices quoted, the result will always be—**THE IDEAL VACATION TOUR.**

THE OFFICIAL TOURIST BUREAU

at Noordwijk 36,
Telephone
443, Weltevreden

Weltevreden.
Cable Address,
Touring-Weltevreden

Codes: "Bentley's"; A.H.C. 5th Ed.

Is the only official institution of its kind in the Netherland Indies. It gives all information and particulars on travel in and to these colonies absolutely free of charge, without any obligation to enquirers.

Folders, pamphlets, maps, etc., distributed free of charge, on application.

By calling on us upon Arrival at Weltevreden you are protected against all forms of overcharging on the part of private concerns.

THE HAGUE:

*The Official Tourist Bureau
of Holland.*

SINGAPORE:

K. P. M. Office.

MELBOURNE:

*Major F. H. Wright,
(Dutch Consul) 28 Queenstreet*

SYDNEY:

K. P. M. Office.



